

Supplement to the Catalogue

OF THE

Persian Manuscripts

IN THE

ORIENTAL PUBLIC LIBRARY

AT

BANKIPORE

(VOLUME I)

By

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PREFACE

NOTICES of 1743 MSS covering all branches of Muhammadan literature have been given in the eleven volumes of the Catalogue of the Persian MSS that have been published. A large number of MSS most of them of later acquisition could not be noticed in those volumes. These MSS consisting of more than six hundred works and treatises have been dealt with in two supplementary volumes the present volume containing notices Nos 1744-2006 being the first. The second containing notices Nos 2007-2351 is in the press and is expected to be published before the end of this year.

LUCKNOW
April 2 1932

J A CHAPMAN,

SUPPLEMENT TO THE CATALOGUE OF THE PERSIAN MANUSCRIPTS.

GENERAL HISTORY

No 1744

fol 647 lines 20 size $9\frac{1}{2} \times 6\frac{1}{2}$ $7\frac{1}{2} \times 4\frac{1}{2}$

تاریخ طبری

TÂRĪKH-I TABARĪ

A complete copy of Balam's translation of Tabari's history
See Nos 449-450

A fairly old copy Written in fair Nasta'liq

Dated Thursday 7 Sha'ban A H 1012

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid
Khawurshid Nawwab are found in several places at the beginning and
end of the copy

A note by a former owner of the MS runs thus on the title page

بدلایم دردم دینمده روز شنبه سنه ۱۱۹۳ هجری حردده سد *

No 1745

fol 183 lines 25 size $13\frac{1}{2} \times 8\frac{1}{2}$ 9×5

روضه الصفا

RAUDAT-US-SAFÂ

The fourth volume of Mir Khwand's Raudat us Safa beginning
like other copies See No 456

Written in fair Nasta'liq within gold and coloured borders with an illuminated frontispiece

Dated Qazwîn, 15 Jumâdâ II, A H 997.

Scribe مَدَايِت کَاتِب ، اَبِی فَاہِم حَاں شَرَارِی

No. 1746

fol 236 , lines 27 size $9\frac{1}{4} \times 4\frac{1}{4}$, $7\frac{1}{4} \times 2\frac{1}{4}$

نِگَارِسْتَان

NIGÂRIS'I'ÂN

A copy of Qâdî Aḥmad Gaffâi's Nigârîstân See No 470

Beginning as usual

ای طراریده نِگارِسْتَان الِح

Written in ordinary Nasta'liq within coloured borders with a double-page 'Unwân at the beginning

'Not dated , 17th century

A note on the title-page is dated 21 Rabî' II, A H 1064

No. 1747

fol 582 , lines 20 , size $6\frac{1}{4} \times 3\frac{3}{4}$, $5 \times 2\frac{1}{4}$

(تَارِیخْ عَام)

(GENERAL HISTORY)

A rare and useful, but anonymous and slightly defective, universal history from the earliest times to A H 1001=A D 1592

The copy is defective at the beginning, and begins at once with the first *Bâb* thus

بَابِ اَوَّلِ دَرِ ذِکْرِ اَیْنِیَا وَ حُلَعَا وَ سَلْطَنِیْنِ مِصْرَ بَاتَعَاں مَمْلُوکِ
مُورَحَّانِ حَقِّ سَدِّکَاہِ وَ تَعَالٰی دِیْنِخُسْتَنِیْنِ یَرْبِیْ رَا کِهْ کَسُوْبَ دُورِ حَضَرِ
رِسَالَتِ یَدَاہِ بُودِ الِح *

The work is divided into four *Bâb*, as follows

Bâb I, on fol 1^b

بَابِ اَوَّلِ دَرِ ذِکْرِ اَیْنِیَا وَ حُلَعَا وَ سَلْطَنِیْنِ عَرَبِ وَ مَمْلُوکِ رُومِ وَ مَعْرُفِ *

The principal subjects treated under this *Bab* are —

Patriarchs and Prophets beginning with Adam fol 2^b

History of Muhammad fol 31^b

Abu Bakr Siddiq fol 50^a

Umar fol 55^a

Uṣṣman fol 61^a

Alī fol 68^b

Hasan bin Alī fol 70^b

Husayn bin Alī fol 81^b

Alī bin Husayn and the following Imams fol 83^b

Mu'awiyah fol 90^b

Yazid bin Mu'awiyah and other Umayyad Khalifs fol 93

Abbaside Khalifs beginning with Saffah fol 110^b ,

Kings of Yaman fol 113^b

Banu Lakhm in Jazirah and Mousal fol 154

Gassanians in Syria fol 155^b

Banu Umayyah in Magrib fol 160^b

Banu Aglab in Afriqiyah fol 161^b

Mulafsamun fol 164^a

The Tulunīs fol 165^b

The Ikhsidīs fol 166^a

The Hamdanīs fol 166^b

The Dīnshmandīs fol 168^b

The Urtuqīs fol 169^a

The Salīqī fol 169^b

The Isma'īlīs in Magrib Egypt and Syria fol 170^a

The Sharifs of Makkah fol 173^b

Banu Kilāb fol 175

Banu Uqayl fol 176

Banu Asad fol 177^a

The Mushashirī Sayyids fol 177^b

The Atabalīs fol 178^a

The Ayyubides fol 185^b

Bāb II on fol 233

اب دوم در ذکر حکام و سلاطین امدان با دواع *

Old Persian Kings beginning with Kayumurs fol 233

Mulul ut Tawāif fol 247

Kings of Tabaristan fol 256^b

Here is a *lacuna* after fol 256

Washamgir fol 258

- Shams-ul-Ma'âlî Qabûs bin Washamgîn, fol 16
 The Tâhirides of Khurâsân, fol 259^b
 The Saffârides, fol 260^b
 The Subuktiginis (Gaznawides), fol 263^a
 The Saljûqis, fol 269^b
 Rulers of Khwarazm, fol 285^b
 The Gûrides, fol 296^a
 History of Hûlâkû and his successors, fol 297^b
 Rulers of Kurdîstân, fol 307^a, of Humûz, fol 311^b, of Shirwân,
 fol 312^b
 The Atâbaks of Âdârbâijân, fol 313^a
 The Atâbaks of Fârs, fol 314^a.
 Rulers of Kûmân, fol 317^a
 The Muẓaffarides in Fârs and Îrâq, fol 320^b
 The Sarbadârs in Khurâsân fol 328^a
 The Kurt Kings in Harât, fol 330^a
Shâh Rukh, fol 333^a
 The Âq-Quyûnlû, fol 354^b
 The Qarâ-Quyûnlû fol 357^a
Shaykh Safî-ud-Dîn and his successors, fol 359^b
Shâh Ismâ'il, fol 361^a
Shâh Tahmâsp, fol 371^b

Bâb III, on fol 381^b

- باب سیوم در ذکر حکام حتائی و ترکستان و ملوک الدجری ما توابع *
 Rulers of Khatâi or China, in thirty-six *Tabaqât*, fol 383^a
 The descendants of Yâfes bin Nûh, fol 395^b
Chingiz Khân, fol 398^a
Jûjî Khân and his descendants in different countries, fol 399^b
Uktâi Qâân fol 4064^b
Chagtâi, fol 407^b
Tûglaq Tîmûr fol 409^b
Tûlî Khân fol 420^b
 The Samanides, fol 421^b
Âl-ı Afrâsiyâb, fol 427^b
Qarâkhitâ'is, fol 430^a
 Rulers of Transoxiana before Tîmûr, fol 430^b
 History of Tîmûr before his accession, fol 431^a
 Tîmûr's accession and his reign, fol 434^b, his death, fol.
 447^b, his successors, fol 448^a
Bâbur, fol 452^a

Bab IV on fol 460^b

تاریخ جهان در حکام و حکام و ملک و م و توابع آن *

History of the Israhite fol 461^a

Adam and the patriarchs fol 466^b

Roman emperors fol 468^b

The Saljuqs in Persia fol 484

The Usmans fol 486

Pre Muhammadan rulers of India fol 500^a

Post Muhammadan rulers fol 506

Khalji kings fol 507^a

Tughlaq kings fol 513

Sayyids fol 518^b

Lodi Dynasty fol 524

Afgans fol 527^a

Kings of Gujarat fol 530

Kings of Malwah fol 540

Kings of Jaunpur fol 549^a

The Deccan kings fol 551

Kings of Bengal fol 554^b

Rulers of Sind fol 555^b

Rulers of Kashmir fol 556

Babur in India fol 560^b

Humayun fol 567^b

Akbar fol 571^b

The history is brought down to 111001=1592 when Mirza Daniyal with the Khan i Khanan and eighty thousand men were sent (by Akbar) for the conquest of the Deccan —

و در این سال مه را داندل را تا حال حاضر و هشتاد هزار سوار
و رولانک دکی مسند *

A general history anonymous and defective like the present and likewise ending with a mention of the same incident in 111001=1592 is described in the Ind Office Lib Cat No 120

The headings and their arrangement in the said copy as given by Ethé exactly agree with those in the present work except some slight differences obviously due to defect and the misarrangement of folios in that copy

In the following note at the end written in a careless modern hand the work is called تاریخ گاهی (Tarikh i Kafi) — تمام سد تاریخ گاهی — and on the title page the work is said to be an abridgment of Raudat us Safa خلاصه روضه الصفا

In the course of his narrative the author incidentally quotes the following sources from which he derived materials:

Raudat-ul-Ahbâb, fol 55^a, Târikb-ı Banâkâtî fol 143^a,
Raudat-us-Safâ, fol 130^b Târikb-ı Alfı, fol 551^a Rabî'î, fol 330^a

Written in fair minute Nasta'liq

Foll 6 and 7 are written in Naskh

Not dated 17th century

No. 1748

fol. 343, lines 35, size $17 \times 8\frac{1}{2}$ $13\frac{1}{2} \times 6$

روعة الطامحين

RAUDA'T'-U'I'-'T'ÂHIRÎN

A complete copy of a general history of the world from the earliest times to A H 1014=A D 1605

Author Tâhîr Muhammad bin 'Imâd-ud-Dîn Hasan bin Sultân
'Alî bin Hâjî Muhammad Husayn bin Sharaf-ud-Dîn 'Alî Sabzwâri
(see fol. 343^b) طاهر محمد بن عماد الدین بن سلطان علی بن حاجی
محمد بن سرف الدین علی سبزواری *

Beginning

بعد از حمد ناری سه گانه و تعالی و صلوات نامحدود و درود عدمحدود

بدان مطهر انوار حود صاحبہ ، معلم مہموم الہی *

The author, who held some office in the court of Akbar, says in the preface that as the word "Raudah" formed a chironogram for the year, $\text{A H } 1011 = \text{A D } 1602$, in which the work was completed, he gave the above title to it چوں لفظ روضہ سہ ہزار و یارہ ہجری تاریخ اتمام

این نسخه بود بروصه الطاهرین موسوم گردید - بهر نالغ این حقه سه رقم - روصه تاریخ
 Internal evidence, however shows that it was subsequently brought down to a later date, because in several places we find A H 1014=A D 1605 mentioned as the current year, and an account of the death of Akbar and the accession of Jahângîr, which took place in that year, is found on fol 309^b

A detailed account of the work will be found in Rieu, 1, p 119
 Ethé, Bodl Lib Cat No 100, Elliot's Bibliographical Index,
 pp 298-304, and History of India, vol vi, pp 195-209 See also
 Stewart's Cat p 6, Melanges Asiatiques, vol v, p 119

The work is divided into five *Qism* subdivided into *Bab* and *Fasl* —

- Qism* I History of the prophets philosophers early kings of Persia and Arab kings in three *Bab* fol 2^a
- Qism* II The first four *Khalifs* (*خلفای راشدین*) the Imams the Umayyides the Abbassides the Saffaris the Samanis the Gaznawis the Guris the Kurts the Dilylamis the Saljuqis the *Khwarazm Shāhs* the Atabaks the *Qarakhitais* and the Ismailis in four *Bab* fol 146^b
- Qism* III History of the Turks the *Mugals* *Chingiz Khan* and his successors the *Ufmanlı* kings *Timur* and his successors down to the death of *Akbar* the *Qzra* *Quyunlus* the *Aq Quyunlus* and the *Safawis* in seven *Bab* fol 171
- Qism* IV History of the rulers of Hindustan before the introduction of Islam from the *Mahabharat* as translated into Persian by order of *Akbar* in two *Bab* fol 231^b
- Qism* V History of the Moslem rulers of Hindustan beginning with the Slave kings and ending with the death of *Al bar* and an account of the Amirs the poets and the *Ulama* of his court the rulers of *Sind* *Multan* *Kahmir* *Gujarat* *Malwah* the *Deccan* *Jaunpur* and *Bengal* the wonders and curiosities of the islands and harbours near *Bengal* together with an account of *Ceylon* *Pegu* *Achin* *Kuch* and *Portugal* in four *Bab* fol 273

A very detailed table of contents given at the beginning occupies foll 2^a 18^a

Written in various hands by several scribes The colophon due to one of the scribes viz *میر بدر الدین حسن ولد مدرسراج الدین حسن ابن* says that the transcription of the copy due to the penmanship of *Nur Ahmad Ali Muhammad Ikram Sahib Ram Lal Chand* (*برمکراو* ?) *Khwajah Ali Akbar Mir Sarfaraz Ali* (son of *Mir Gulam Ali Khan Bahadur*) and *Mir Jamal ud Din Husayn* was completed at *Hyderabad* in the house of the aforesaid *Culam Ali Khan Bahadur* on Friday the 9th of *Dulhijah* A H 1228

No. 1749

foll 291, lines 25, size $10\frac{1}{2} \times 5\frac{1}{2}$ $7\frac{1}{2} \times 3\frac{3}{4}$

The Same

A defective and incomplete copy of the Raudat-ut-Tâhîrîn

A great portion of the work is wanting in this copy, and the arrangement of contents is greatly disturbed by the misplacement of folios

The contents are as follows

Foll 1^b-61^b Hindû traditions (*Qism* IV)Foll 62^b-87^b Timûn and his successors, the Qarâ Quyûnlûs and the Âq Quyûnlûs (*Qism* III, *Bâb* 6)Foll 88^b-118^b The Safawî Kings (*Qism* III, *Bâb* 7)Foll 119^b-165^b Hindû traditions again (*Qism* IV)Foll 166^b-217^b Muhammadan Kings of India from Mu'izz-ud-Dîn Muhammad Sâm Gûrî to Sultân Muhammad 'Adlî (*Qism* V, *Bâb* 1)Foll 217^b-291^b History of the kings of Sind, Multân, etc etc, and the wonders of the islands near Bengal (*Qism* V, *Bâb* 4)

The MS breaks off immediately after a short account of Portugal

Written in fair Nasta'liq

Not dated, 18th century

No. 1750

foll 45, lines 21, size $13 \times 7\frac{1}{4}$, $10\frac{1}{2} \times 6$

زبدة النوارين

ZUBDA' U'I-'I'AWÂRÎKH

A concise general history from the earliest times to A H 1063 = A D 1652, including a detailed account of the Safawî Kings of Persia

Author, Muhammad Afdal ul-Husaynî محمد افضل الحسيني

Beginning

بعد از سپاس و ستايس دروردگار عالمان و درود نامعدود بر

سدد المرسلين آله *

A similar concise general history as this, bearing the same title زبدة النوارين, and likewise giving a detailed account of the Safawîs, and

brought down to the same year A H 1063 = A D 1652 and also bearing a striking resemblance in the arrangement of the subject matter and in other respects is noticed in Morley Descriptive Catalogue p 51 and Rieu in p 1055 The only difference between the two works is that Morley and Rieu's *Zubdat ut Tawarikh* gives the author's name as Kamal Khan bin Jalal Munajjim کمال خان بن جلال منجم and has a different beginning

On fol 9^b while dealing with the Timuride Kings of India the author closes their account with *Ikhurram bin Salim* i.e. *Shah Jahan* (A H 1037-1069 = A D 1628-1658) and mentions A H 1057 = A D 1647 as the current year —

سلطان حم بن ساء سلم الحال (که) سده ۱۰۵۷ اسب
 بادشاه همد ناستلال اسب *

but in the concluding portion of the work he enumerates several events which took place in A H 1063 = A D 1652 e.g. *Dara Shukuh's* expedition to Qandhar

The MS breaks off abruptly with the following words —

و خبر رسد که جمعی از اورنگه که با لکسر همد بوده اند بی مکان
 نعله دوده اند و جمعی سرار نعله در *

Fol 43 is wrongly placed after fol 45

Written in Nim Shil istah Some folios are written diagonally

Not dated 19th century

The seals of Nawwab Sayyid Vilavat Ali Khan and Sayyid Khwarshid Nawwab are found in several places

No 1751

fol 168 lines 15 size 10½ × 6½ 7 × 3½

مراة العالم

MIR'ÂT UL-'ÂLAM

A portion of the well known compendium of eastern history and biography *Mir at ul Alam* by Muhammad Baqa of Saharanpur but usually ascribed to Bakhtawar Khan For full particulars of the author and the work see No 477

The present MS comprises only the sixth Ârâ'ish, divided into the usual five Numâ'ish, as follows

I fol 1^b History of Bâbur, beginning

نمایش اول در ذکر برخی از احوال گنتی ستانی فردوس مکانی
..... طعیر الدین محمد بابر بادشاه عاری - نس - شریه ، آن بادشاه
کسور ستانی الحج *

corresponding to fol 204^b, No 477

II fol 14^a Humâyûn

III fol 55^b Akbar

IV fol 116^a Jahângîr

V fol 156^a Shâh Jahân

The MS breaks off in the middle of the account of the fourth year of Shâh Jahân's reign, corresponding to fol 269^b, No 477

Written in ordinary Indian Ta'liq

Not dated , 19th century

The copy is wrongly endorsed as تاریخ بابرى Târîkh-i Bâburi

No. 1752

fol 239 lines 17-21 , size 8½ × 4¼ , 6½ × 2½

جام جهان نما

JÂM-I JAHÂN NUMÂ

A valuable copy of an interesting and instructive work of encyclopædic nature, dealing with miscellaneous subjects relating to history, geography, biography, natural history, physics, ethics, politics, grammar, medicine, etc , etc , in two volumes

Author Muzaffar Husayn, entitled Mahârat Khân bin Hakîm Gulâm Muhammad Khân bin Hakîm Muhammad Qâsim bin Hakîm Muhammad Sâlih bin Maulânâ 'Abd us-Salâm bin Maulânâ 'Abd ul-Mu'mîn bin Maulânâ Shaykh Muhammad bin Maulânâ Shaykh Mâfir بن المعطی بن معارب
أحد ابن حکیم علام محمد جان ابن حکیم محمد فاسم ابن حکیم محمد صالح
بن مولانا عبد السلام ابن مولانا عبد المؤمن بن مولانا شیخ محمد ابن مولانا شیخ
علی ابن مولانا محمد اسام *

Beginning —

اودناح ستن ستن ستنجان محمد جامع شان امار كلام منكلمار

ندای ستن اوردنی سراوا الحج *

An account of the work and the author is given in Elliot Hist of India vol viii pp 158-162 See also Rieu iii p 1019

The author who traces his descent from Khwajah Kulu gives the following account of his ancestors in the Khhatimah vol ii fol 56^b

Khwajah Kulu Astajlu who emigrated from Bagdad to Harat during the reign of Sultan Husayn Gurgani was a saint of great eminence and was held in high estimation by that monarch. He left a treatise on moral philosophy entitled سرالارواح

Khwajah Kulu's grandson Maulana Muhammad Aslam who was born in Harat came to India during the reign of the Emperor Jahangir from whom he obtained the rank of fifteen hundred which he resigned in A H 1060 = A D 1650 and then went to Lahore where he died after a year. Maulana Mir Kalan Muhaddis daughter's son (Elliot says son) of Khwajah Kulu who came to India during the reign of Akbar and was appointed a tutor to Jahangir died at Agra.

Shaykh Ali Shaykh Muhammad and Abd ul Mu min were also men of great reputation

Maulana Abd us Salam (in Elliot Abd us Salim) a learned man of high reputation was a pupil of Shaykh Ishaq Shaykh Sa d Ullah Qadi Sadr ud Din and Shah Fath Ullah Shirazi. He wrote a commentary on Baydawi (حاسنة بر بصاوی نوب) and died in the first year of Shah Jahan's reign.

Maulana Muhammad Salih well versed in medicine was a pupil of Halim ul Mull Taqarrub Khan (in Elliot Tal ri Khan)

Maulana Muhammad Qasim popularly called Hakim Qasim was a diligent student of theology physics mathematics medicine etc. He was in the service of Amir Khan the governor of Kabul after whose death he retired to Lahore where he died in the beginning of Farrukh Siyar's reign.

Halim Gulam Muhammad Khan after acquiring a proficiency in all the branches of learning took up his abode in Aurangabad towards the close of Aurangzeb's reign and stood in high favour with the prince Azim ush Shan. He made himself a master of calligraphy and through the influence of Itimad Khan received Jagirs and the rank of five hundred from the emperor Farrukh Siyar. The revolution caused by the Savyids compelled him to lead a secluded life until he died in A H 1178 = A D 1764.

The author Muzaffar Husayn, with the *takhallus* Wasfi (Elliot has Yûsufi), and entitled Mahârat Khân, was born at Aurangâbâd on Saturday, the 2nd of Rabî' II, A H 1118=A D 1706. He read the Qurân with his father, and after finishing it at the age of seven years, began to learn Persian from his father's friend Shâh 'Abd ul-Halim. He learnt to write the Khat-i Naskh from his father, and also studied several medical treatises composed by his grandfather. He then studied books on Arabic grammar, logic and rhetoric under Mirzâ Nazari 'Alî, brother of Hakîm Zayn ud-Dîn 'Alî. At the age of fifteen he devoted himself to the study of medicine under the tuition of Hakîm Muhammad Husayn, entitled Buqîât Khân, son of Hakîm Ma'sûm Khân, and acquired a vast experience in that subject by a continuous practice of six years under his tutor. During the course of his study of medicine he also studied Natural Philosophy, Theology, Mathematics, Music, Astronomy and other sciences under the instruction of Maulânâ Gayrat Ullah. He subsequently turned his mind to composition, and wrote سراج الطب (Elliot has سراج الصحة) and منهاج الطب (in Elliot's text), and other treatises. The author adds further that occasionally he used to collect interesting accounts of the great men of past ages, and also choice passages from the compositions of ancient and modern poets. Some of his friends pressed him earnestly to arrange and write them in the form of a book, but, says the author, being a physician of His Majesty, and devoting a good deal of his time to the treatment of nobles and other people, he could not promptly comply with the request of his friends until A H 1180=A D 1766, in which year he completed the present work.

The work is divided into five *Guftâr*, as follows

Vol. I. Comprising the first three *Guftâr*

Guftâr I. On the art of conversation, in one *Muqaddimah* and four *Kalimah*, fol. 3^a

Guftâr II. History of kings, in six *Kalimah*. Banû Umayyah, fol. 25^a, Banû 'Abbâs, fol. 25^b, the Tâhirides, fol. 29^a, the Saffârides, fol. 29^b, the Sâmanides, fol. 30^a, the Gaznavides, fol. 31^a, the Gûrîs, fol. 33^a, the Daylamîs, fol. 34^b, the Saljûqîs, fol. 37^b, the Khwârazm Shâhîs, fol. 40^a, the Atâbaks, fol. 42^a, the Ismâ'ilîs, fol. 45^a, the Qarâ Khitâ'îs, fol. 47^b, Kings of Rûm, fol. 48^b, the Sharîfs of Makkah and Madînah, fol. 57^b, the Turks, fol. 59^a, Chingîz Khân and his

descendants fol 61^b Mulul ut Tawarif fol 78^b
 the Muzaffaride fol 80 the Kurts fol 81^b
 the Sarbadars fol 82 Timur and his successors
 fol 84^b the Qaraqyunlus fol 92 the Aq
 Qyunlus fol 92^b the Safawis fol 94^a Here
 is a *lacuna* and the account breaks off in the
 beginning of the reign of Shah Isma'il the first
 king of the Safawi dynasty

Gustar III Geography of the seven climates and the eminent
 men of each country consisting of a *Muqad*
dimah two *Kalimah* and a *Khatimah*

This portion of the work is only a reproduction of Amin Razi's
Haft Iqlim in an abridged form. The contents agree almost word
 for word with those of the *Haft Iqlim* and the arrangement of
 subjects is the same. The biographical notices and other accounts
 given at length in the *Haft Iqlim* are generally curtailed or are
 omitted altogether and the poetical extracts so copious in the *Haft*
Iqlim are omitted here. Like the *Haft Iqlim* it begins with Yaman
 and ends with Jabala

No 1753

fol 308 lines and size same as above

Vol II

The continuation of the above

This volume begins with the last section of the third *Gustar*
 containing biographical notices of poets from the time of Albar
 to A H 1180=A D 1766 the year in which the work was written.
 It opens thus —

کلمه دوم در بیان بعضی از شعرا از عهد عرش اسفندی اکبر ناسا
 نا امور که سال چهار و یکصد و هشتاد از هجرت است *

There is no strict order in the arrangement of names. It
 begins with Mulla Abul Baralat Munir of Lahaur. The latter
 portion of this section styled *اساره دوم* treats of modern poets most
 of whom belonged to India and begins thus on fol 30^b —

اساره دوم در ذکر مداحین و مدسر دنی اساره شعرای همدوسان
 مدکم مسودد *

- Guftâr IV* On the angels of heaven and earth, the elements the heavenly bodies, rivers, mountains, fountains, minerals, animals, birds, mankind, etc., etc., in two *Maqâlah* fol 60^b There is a *lacuna* after fol 59^b, and the early portion of this *Guftâr* is wanting
- Guftâr V* On Writing, Language, Grammar, Rhetoric Rhyme Prosody, Inshâ, Theology, Tafsîr, Hadîs Law Philosophy Ethics, Politics, etc., etc fol 240^a

There are several gaps, *lacunae* and omissions, and spaces have been left blank in many places

The following colophon, evidently written by a different, but contemporary hand, says that these volumes are due to the penmanship of the author himself

تمام سند کتاب مسمی بحکم حبان دما من تصدیق ، اصل المتأخرین
 محمد مطهر بن الطیبه ، المخاطبه ، بمزاد حبان متخلص بیومعی
 (بیومعی read) در سده یکمزار یکصد و هشتاد و نه السده الدویه ، بفصل
 الوهاب در بلاد فاجه محمد آباد مدارس سند الموله ، »

The above statement is supported by the fact that there are numerous additions, corrections, and marginal notes, all written in the same hand as the text itself

A detailed index of the contents due, according to a note at the end of the index, to the author's grandson Hakîm Zafar 'Alî Khân (bin Hakîm Nazar 'Alî Khân bin Hakîm Muzaffar Husayn) to whom, according to another note of his on the title-page, the MS once belonged, occupies six pages at the beginning of the first volume

Written in fair Nasta'liq

Dated 1018 A H

No. 1754

fol 110 , lines 15-25 , size $12\frac{3}{4} \times 8$, $9\frac{1}{4} \times 5\frac{1}{4}$

راحت الارواح

RÂHAT UL-ARWÂḤ

A compendium of a general history, with a special history of Bengal brought down to A H 1207 = A D 1792

Author Muhammad Râhat رحمت محمد

Beginning —

حمد وافر مر امرنگا ترا که اورنددند حان و جهان و سیه و سیه روزی
ادسان ر حدوان اسب الحج *

In a short preface the author tells us that his work is only an abridgment of other Persian and Hindi histories

Contents —

History of the prophets beginning with Adam fol 2^b

Muhammad fol 14^b

Early Khalifas fol 16^a

History of the Imams fol 18^a

Persian Kings fol 18^b

History of India fol 20

Hindu rulers fol 21^b

Muhammadan rulers of India fol 26

Chingiz Khan and his descendants fol 36

Wonders and curiosities of the world followed by an account of rivers mountains wells etc fol 40

History of Nadir Shah fol 43^a

Ahmad Shah Abdali fol 47

History of the Marhattas fol 54

History of Bengal fol 63^b

The history is brought down to A H 1207 = A D 1792 the thirty fifth year of the reign of Shah Alam in which the author wrote the work see foll 36^b and 110^b

The fly leaves at the beginning and end of the copy contain some unconnected notes and writings in Persian and Urdu

Written in a hasty Ta liq

Dated Mu azzam Chak Bhagalpur 26 April 1840

Scribe عصب الله عرف باسم على بخلص نام

No 1755

foll 231 lines 15-23 size 12×8 10×6¹

حراثت رسول حاشی

KHIZÂNÂH-I RASÛL KHÂNÎ

A general history of the world from the earliest times to A H 1201 = A D 1835 with a special history of the Qutub Shahi Kings of Golconda and the Nizams of Haydarabad

Author Fayd Haq Chishtî ul-Qâdirî, better known as Muham-
mad Fayd Ullah Munshî, and entitled Fadl 'Alî Khân, Siddîqî
Âsafjâhî قص حق چسبی القادری فاضل الله منسی بمطاب فصل
علیخان صدیقی آصفجاهی

Beginning —

حمد بیحد و ندای بعد مرحدای صدی را که طرۀ دریای رحمت

الوحد ، ظهور کوپین اوسه . آله *

The author dedicates the work to Nawwâb Gulâm Rasûl Khân, after whose name it is styled Gulâm Rasûl Khân, an Amîr, succeeded his father, according to a chronogram on fol 231^a, in A H 1239=A D 1823 On fol 194^a the author says that he was engaged in writing the work in Dulhijjah, A H 1251=A D 1835, and in the concluding lines he gives us to understand that he completed the work at the end of Dulhijjah in the same year The original work is followed by several chronograms, the last of which expresses the date of the death of Tâ'ûs Khâtûn in A H 1253=A D 1837

Written in different ordinary hands

Dated A H 1296

No. 1756

fol 421, lines 13, size $10\frac{3}{4} \times 6\frac{1}{4}$, 7×4

هدیة السایعین

HADYA'I' USH-SHÂ'IQÎN

A commentary on the Tuhfat ul-Muhibbîn of Mirzâ Muhammad bin Rustam Mu'tamad Khân ul-Hârisî ul-Badakhshî, treating of the virtues and excellences of the four early Khalîfs, based on Hadîs Commentator Radî ud-Dîn Ahmad bin Muhammad رمی الدین احمد بن محمد
بن محمد

Beginning

الحمد لله الذي خلق الانسان و ميرة من الدرباب كلها مريد السرو

و الامتدان آله *

Mirzâ Muhammad bin Rustam Mu'tamad Khân, the author of the Arabic original, who flourished during the reigns of Shâh 'Âlam I

(A H 1119-1124=A D 1707-1712) and Farrukh Siyar (A H 1124-1131=A D 1713-1719) was a good scholar and wrote besides the *Tuhfat ul Muhibbin* a biographical dictionary of traditionists entitled *تراجم الحفاظ* (see Buhar Lib Cat vol II Nos 252-253) and a work on the virtues and prerogatives of the Alī Aba entitled *معارج المعصية* (see Buhar Lib Cat II No 208) which he wrote prior to the *نسخة المحسن* and to which he refers on fol 19^a of the present work. He is also the author of a Persian history entitled *تاريخ معددی* containing short notices of important political events and of the death of eminent men (see Rieu III p 89.)

The *Tuhfat ul Muhibbin* with its full title *نسخة المحسن بنام الحلفاء الراسدين*, consists of a *Muqaddimah* and three *Asl* and was completed according to a statement on fol 421^b in A H 1125=A D 1713 during the reign of Farrukh Siyar.

In the preface the commentator tells us that he wrote this commentary at the request of Nawwab Sa d ud Din Khan Qutb ud Daulah Bahadur.

A few lines are wanting at the end

Written in clear Naskh and Nasta liq

Not dated 19th century

HISTORY OF THE IMÂMS

No. 1757

foli 260, lines 21, size $10\frac{3}{4} \times 6$, $7\frac{1}{4} \times 3\frac{1}{2}$

روضۃ الشہداء

RAUDA'T'-USH-SHUHADÂ

A copy of Husayn Kâshifi's Raudat-ush-Shuhadâ, agreeing with the copy No 499

This copy, like No 499, reveals the name of 'Abd Ullah, better known as Sayyid Muzâ, at whose desire the author is said to have written the work (See Rieu, p 152)

Written in ordinary Ta'liq, within coloured borders

Dated 6 Ramadân, A H 1240

The seals of Nawwâb Sayyid Vilâyat Ali Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy

The MS is in a damaged condition

No. 1758

foli 451, lines 25, size $8\frac{1}{2} \times 4\frac{3}{4}$, 6×3

حلاء العيون

JALÂ-UL-'UYÛN

A valuable, but damaged, copy of Mullâ Muhammad Bâqir Majhsi's (d A H 1111 = A D 1699) Jalâ-ul-'Uyûn See No 500

Written in good Nasta'liq with occasional marginal notes

This valuable copy, dated 5 Sha'bân, A H 1107, i.e., written four years before the author's death, is due to the penmanship of Dârâb Beg

A note of a former owner (Muhammad 'Ali, entitled Kalb 'Ali bin 'Ali Naqî) dated 21 Safar, A H 1265, runs thus on the title-page

من ۱۰ محمد علی ۱۱ اصل نکل علی بن علی بن علی بن
 مهدی بن ناصر بن فایز بن نور الدین ابن عبد الرشید مازندرانی علی
 الله عن حواشی فی الدارج ۲۱ من شهر صفر دوم الاربعاء فی وقت العصر
 فی سنه ۱۲۶۵ *

No 1759

foll 193 lines 19 size $10 \times 7\frac{1}{4}$ $8\frac{1}{4} \times 5$

محالسی الاممه

MAJĀLIS-UL-A'IMMAH

The first volume of the Majālis ul A'immaḥ containing an account of the sufferings and death of the Prophet Fatimah Ali Hasan and Muslim bin Aqil

Author Sayyid Muhammad Husayn *alias* Mir Husayn and entitled Hakīm Sayyid Husayn Ali Khan son of Sayyid Muhammad Mu'izz ud Dīn bin Sayyid Muhammad Taqī of Sanbhar سند محمد حسن رف میر حسن المحاطب حکیم سند حسن علیخان ولد سند محمد میر الدین ابن سند محمد بنی منوطی قصه سائیس *

Beg

الله د الله رف العالمی و الصلو و السلام علی رسوله اما بعد
 ابن حاکم سند محمد حسن منگود که الله د الله و الله *

The work intended for recitation in Muharram and on other occasions consists for the most part of the discourses and lectures of the author's teacher Mirza Muhammad Mahdi Ali Yawar Khan with the *talhallus* Iqbal who delivered them on several occasions

The work is divided into seven *Bab* each subdivided into several *Fasl*

It ends with an account of the martyrdom of Muslim bin Aqil and the departure of Imam Husayn from Makkah to Kufah

The date of completion of the work given at the end is Thursday 17 Jumada II A H 1236 = A D 1820

Written in ordinary Ta liq

Dated 8 Ramadan A H 1268

Scribes سند نواب خان و میر حسن رضا

No. 1760

foll 190, lines 23, size $11\frac{1}{2} \times 7$, $8\frac{1}{4} \times 5$

قصة ابو مسلم

QIṢṢAH-I ABŪ MUṢLIM

A detailed account of the life and exploits of the celebrated general Abū Muṣlim Marwazī, popularly known as Sāhib-ud-Da'wat, to whom the Abbasides entirely owed their supremacy over the Umayyides, and who was ungratefully murdered by the second Abbaside Caliph Al-Mansūr (A H 136-158 = A D 754-775) on Thursday the 24th Sha'wân, A H 137 = A D 755. For Abū Muṣlim's life see Mir'at-ul-Jmân (Lib copy), fol 71^b

Author Diyâ-ud-Dîn Nakhshabî (d A H 751 = A D 1350)
 صاء الدين نكسبي, the author of the well-known work Tûti Namah
 See No 728

Bêg

..... ار فمعة صاحب الدعوة ابو مسلم مروري عليه الرحمة
الحمد لله ناصر الحق و الرشاد و فامع اصل الربيع العباد الحق *

The work begins with a short account of Abū Muṣlim's birth, and is followed by a detailed and exhaustive account of his heroic actions and exploits ending with a narrative of the general's death and the incidents which immediately followed it. The work is interspersed with verses most of which are due to the author himself

Written in fair Nasta'liq

The following note, bearing the scribe's name ملا فيرور کالپی, and dated A H 995, is found at the end of the work

تاریخ روز یکشنبه دهم شهر محرم الحرام سنه ۹۹۵ در بلدة کالپی
دسعی بخدمت درگاه شاه حسین سمندانی باتمام رسید بخط ملا فيرور کالپی *

Another note, partly illegible, runs side by side thus

مالک ، الكتاب مسلم نا سنه يکهارار یکصد هجری که در بلدة...

شهر محرم الحرام هديه نموده شد *

There were five or six seals on the same folio, but unhappily all of them have been hopelessly effaced by some mischievous hands

HISTORY OF NÂDIR SHÂH

No 1761

fol 327 lines 15 size $9\frac{1}{4} \times 5\frac{1}{4}$ 8×4

تاریخ جهانکشی

TÂRÎKH-I JAHÂNKUSHÂI

The well known history of Nadir Shah by Mahdî Khan Astara
badî See No 524

Beginning as usual —

بر داندان رموز اگاهی *

The copy is worm eaten and damaged Portions of the last
two folios are torn off

Written in ordinary Nasta liq

19th century

A seal of سند گوهر علی dated A H 1224 is found at the begin
ning and end of the copy

GENERAL HISTORY OF INDIA

No. 1762

foli 216, lines 17, size $11 \times 7\frac{1}{4}$, 9×6

خلاصة التواريخ

KHULÂṢA'Ī'-U'Ī'-Ī'AWÂRĪKH

A copy of the Khulâsat-ut-Tawârîkh, a general history of India from the earliest times to the accession of Aurangzîb See No 540

Written in minute Nîm-Shikastah Some folios are written in a different hand A portion of the last sixteen folios contains a big hole and is pasted over with thick paper

Dated 7th Rabî' I, the tenth regnal year of Akbar II (A H 1231)

HISTORY OF THE TIMURIDES

BÂBUR

No 1763

fol 95 lines 17 size $9\frac{1}{4} \times 5$ $6\frac{1}{4} \times 3\frac{1}{4}$

واقعات بابری

WÂQI'ÂT-I BÂBURÎ

A fragment of Abd ur Rahîm Khan Khanan's Persian translation of Babur's Memoirs See No 549

Beginning as usual —

در ماه رمضان سنه هشتصد و نود و نه در ولایت فرغانه الح *

The MS breaks off on fol 91^b with the words

از موضع عسلی جبل کوچ نموده در دامنه کوهستان حواره فرود
آمده سده خاوندگی کوهستان رفته یک سنگ عسلی جبل را شکسته
کوشیدند *

corresponding to fol 131^a line 5 No 549

One folio after 1^a corresponding to fol 2 line 2 to fol 3^a line 8 in No 549 is missing and fol 92-95 are the continuation of the missing folio There is a lacuna after fol 7^b

Written in a good Nasta'liq within gold ruled columns with an illuminated but faded head piece

Not dated 17th century

Several seals and Ardidaḥs of the nobles of Shah Jahan's court are found on the title page

AKBAR

No. 1764

foll 184, lines 22, size $10 \times 6\frac{1}{4}$, $8 \times 4\frac{1}{4}$

اکبر نامہ

AKBAR NÂMAH

A portion of Abul Fadl's Akbar Nâmah See Nos 552-553

The present MS comprising Akbar's history from the latter portion of the thirtieth to the end of the forty-sixth year of his reign, corresponds to foll 227^a, line 9, to 384^b, of MS No 553

It begins abruptly thus

..... و از رسیدن فیروزی جمود کالیوة شد و چون سرگان لسكر

را انسخ *

The first page bears the original folio mark ۱۵, meaning that the first fourteen folios, containing history of the earlier portion of the thirtieth year, are missing

Written in fair Nîm-Shikastah

Dated the thirty-eighth year of Aurangzîb's reign

JAHÂNGÎR

No 1765

fol 204 lines 17 size $11\frac{1}{2} \times 7\frac{1}{2}$ $7\frac{1}{4} \times 4\frac{1}{2}$

اموالہ جہانگیری

IQBÂL NÂMAH-I JAHÂNGÎRÎ

The first and the third volumes of Mutamad Khan's Iqbal Namah i Jahangiri See Nos 559-562

Beginning as usual

The third volume begins on fol 109^b

Written in ordinary Ta liq

Dated A H 1207

A seal of Shuja Ali Khan dated A H 1230 is found at the end of the copy

No 1766

fol 291 lines 11 size $9\frac{1}{4} \times 5\frac{1}{4}$ 6×3

The Same

The third volume of the Iqbal Namah beginning as usual

Written in legible Nasta liq within coloured borders with an illuminated but tasteless frontispiece

Not dated 18th century

AURANGZÎB

No. 1767

fol 155, lines 21 size $10 \times 6\frac{1}{4}$, $7\frac{3}{4} \times 4$

مآثر عالمگیری

MA'ÂSIR-I 'ÂLAMGÎRÎ

A slightly defective copy of Muhammad Sâqî Musta'id Khân's complete history of Aurangzîb's reign For particulars see No 578

The history of the first ten years of Aurangzîb's reign, which the author subsequently prefixed to the work, is also included in this copy, but unfortunately the account of the first year, together with a greater portion of the second, is wanting, and the copy opens abruptly thus with the concluding portion of the history of the second year

..... بنادر خان داراشکوہ را بآستان ملک ، بسان آورد و در محل

نہر آباد نگاہ داشتند *

corresponding to p 27 of the Bibliotheca Indica text

The history of the last forty years, the original work of the author, begins as usual on fol 19^b

لہ البحمد فی الاول و الآخر خاتمة بہ پیرایش حمد بہمان السج *

A fairly correct copy Written in Nim-Shikastah

Dated A H '1221

Scribe نراں چند

The MS is in a damaged condition

SUCCESSORS OF AURANGZĪB

No 1768

fol 204 lines 17 size $11\frac{3}{4} \times 8\frac{1}{2}$ $9\frac{1}{2} \times 6\frac{1}{2}$

سرت نامه

‘IBRAT NĀMAH

A copy of Khayr ud Dīn Muhammad Ilahabadī s Ibrat Namah
agreeing exactly with the copy No 587

Written in ordinary Indian Ta liq

Not dated 19th century

No 1769

fol 326 lines 30 size $12 \times 8\frac{1}{2}$ 10×7

معتمد سر المآخرین

MUQADDIMAH-I SIYAR-UL-MUTA-
‘AKHKHİRĪN

The Introduction to the Siyar ul Muta akkhīrīn beginning and
ending as usual See No 581

Written in ordinary Ta liq within coloured borders with an
illuminated but tasteless Unwan

Dated Azimabad (Patna) 2 Rabi II 1112 1236

Scribe سند برک علی مصروفی

No 1770

fol 487 lines 21 size $11\frac{1}{2} \times 8\frac{1}{2}$ $9\frac{1}{2} \times 5\frac{1}{2}$

سر المآخرین

SIYAR-UL-MUTA‘AKHKHİRĪN

A copy of Gulam Husayn s Siyar ul Muta akkhīrīn with the
Muqaddimah See No 582

Beginning

الحمد لله رب العالمين و صلى على سيدنا الكريم النخ *

Daftar II on fol 384^a.

This copy, an incomplete one, breaks off in the middle of Daftar II with an incomplete account of the death of Shujâ' ud-Daulah, the Sûbahdâr of Bengal, and the events that followed it, corresponding with fol 217, line 30 of No 582.

Written in fair Indian Ta'liq.

Not dated, 19th century

Presented by Bâbû Nand Kishore, son of the late Munshî Jawâhir Lall, Tikâri, Dist Gayâ

THE TIMURIDES (GENERAL)

No 1771

fol 183 lines 12 size $8\frac{1}{2} \times 4\frac{1}{2}$ 6×3

فہرست تیموریہ

FIHRIST-I TÎMÛRIYAH

A compendium of the history of the Timurides in India

Author Janki Ram حانکی رام

Beginning —

اراسکا کہ حمد خدا و تعب مصطفیٰ از حوصلہ گوگر ندر
اوانیکہ بدکر خلعلی نامدار و سلاطین والا ندر السح *

The work begins with a short preface in which the author says that being desirous to know the history of the Timurides and finding it difficult to remember the detailed accounts given in other histories he compiled the present work in A H 1203 = A D 1788 so that it might be useful for ready reference at home and abroad

The history begins with Timur fol 2 and is brought down to Ramadan A H 1185 = A D 1771 when Shah Alam was treacherously blinded by the Rohillah chief Gulam Qadir Khan

The date of this incident is however wrongly given in the MS (fol 179^b) as the 10th of Dulqa d A H 1202

Written in ordinary Ta liq

Dated Thursday 24 Muharram A H 1233

No 1772

fol 13 lines 13-14 size $9\frac{1}{2} \times 7$ $5\frac{1}{2} \times 3$

(تاریخ تیموریان)

(TÂRÎKH-I TÎMÛRIYÂN)

A chronological compendium of the Timuride Kings of India beginning with Timur and brought down to the accession of Akbar II A H 1221 = A D 1806

Beginning

احوال سلطنت ، چغتای کہ صورت امیر تیمور بادشاہ در ہندوستان
آمدہ پشہ ، برپشہ ، سلطنت ، کردہد الحج *

The historical account, which begins with Timûr on fol 3^a, is preceded by short tables showing the duration of the reigns from Timûr to Shâh 'Âlam

The account of each king shows the dates of his birth, accession and death, the duration of his reign and the place of his burial

Written in bold Nasta'liq

Not dated , 19th century

The original folios have been placed in new margins

LOCAL HISTORIES OF INDIA

ROHILLAS

No 1773

fol 283 lines 13 size $10\frac{1}{4} \times 6\frac{1}{4}$ $6\frac{3}{4} \times 4\frac{1}{4}$

گلستان رحمت

GULISTÂN-I RAHMAT

History of Hafiz ul Mulk Hafiz Rahmat Khan the famous Rohilla chief

Author Muhammad Mustajab Khan bin Hafiz ul Mulk Hafiz Rahmat Khan محمّد مستجاب خان بن حافظ الملک حافظ رحمت خان

Beginning —

اللهم مالک الملوک ، ربّی الملک من نساء و ندرع الملک ممّن
 حواءه رواهر حمد نمدد و آلی منلالی نداء نمدد نداء ناگاه
 نساء
 مالک الملکی الیم *

An enlarged recension of this work written by the author's nephew Muhammad Saadat Yar under the title گل رخ is noticed in this catalogue under No 603

In the preface the author tells us that he had long cherished the idea of writing the life of his father from the time of his birth to his death together with an account of his ancestor Shaykh Shihab ud Din surnamed Kutah or Kutā Bāba who emigrated to Hindustan from سوارک و نسی the original seat of the Barichah tribe He then adds that he was surprised to find that all the recent histories from the beginning of the reign of Shah Alam Bahadur Shah down to the twenty fifth year of the reign of Shah Alam *alias* Ali Gauhar give no true account of Daud Khan Ali Muhammad Khan Hafiz Rahmat Khan and other Pothohar chiefs He therefore determined to carry out his plan and after collecting true information from his own relatives and other trustworthy sources and complying with

the request of Allahyâr Khân and Muhammad 'Umar Khân, he wrote the present work

The date of completion of the work, given at the end, fol 282^b, is
A H 1207 = A D 1792

The work is divided into four *Chaman*, viz, a *Muqaddimah*, two *Fasl* and a *Khâtimah*, as follows

Muqaddimah History of Shaykh Shihâb-ud-Dîn and his descendants, fol 4^b

Fasl I History of Hâfiz Rahmat from his birth to the death of 'Alî Muhammad Khân (A H 1161 = A D 1748), fol 11^b

Fasl II The latter period of Hâfiz Rahmat's history to his death (A H 1188 = A D 1774), fol 33^a

Khâtimah Account of Hâfiz Rahmat's children and of some events which took place after his death, fol 245^a

At the end is found a short account of the British Government in India.

A copy of the work is noticed in Rieu 1, p 307 See also Elliot, Hist of India, vol viii pp 301-312

Written in legible Nasta'liq with an illuminated frontispiece
Dated 5 Muharram, A H 1209

Scribe (م علی)

The seals and signatures of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found in several places at the beginning and end

BAHAWALPŪR

No 1774

foli 412 lines 15 size $11 \times 6\frac{1}{4}$ $7\frac{1}{4} \times 3\frac{1}{4}$

مرآت دولت عباسی

MIR'ÂT-I DAULAT-I 'ABBÂSÎ

A history of the Khans of Bahawalpur from their origin to
A H 1224 = A D 1809

Author Daulat Rai son of Izzat Rai دولت راي ولد عزت راي

Beginning —

سلسلہ سے اس میں دانی را کہ احداث الارم تاوست و واحدیت

واحید بنی الم *

The author who for some time was in the service of the Amirs Karam Ali Khan and Murad Ali Khan of Haydarabad in Sind wrote the present work during the reign of Abu Nasr Muhammad Baha ud Din Khan commonly called Bahawal Khan whose history forms its main subject Bahawal Khan who was born on the 27th of Safar A H 1166 = A D 1752 succeeded his uncle Mubarak Khan on the 1st of Rabî II A H 1186 = A D 1772 and died on the 1st of Rajab 1 H 1224 = A D 1809

It would appear that the Khans of Bahawalpur claimed their descent from the Abbaside Khalifs and accordingly the author entitled the work Mirât i Abbâsî which forms a chronogram for the year A H 1224 = A D 1809 the year in which the work was completed The concluding lines in Rieu's copy giving the date of completion of the work Safar A H 1227 = A D 1812 are not found here see his Cat vol iii p 951 where a very good account of the work and the author is given See also Morley Descriptive Cat p 90 where the author's death is given in A H 1246 = A D 1830

The work is divided into a *Tajallî* or introduction and three *Lama ah* as follows —

Tajallī—History of Sindh under the Umayyides the ‘Abbasides down to the death of al-Mu‘tasim Billah, flight of the ‘Abbaside Sultân Ahmad I (afterwards al-Mustansir Billah) to Egypt, and the expedition of Sultân Ahmad II, two centuries later, to Sindh, fol 5ⁿ

Lama‘ah I History of Sultân Ahmad II and of the Khâns who succeeded him, down to the death of Mubârak Khân (A H 1186 = A D 1772, see fol 136^b), fol 16ⁿ

Lama‘ah II History of Bahâwal Khân from his accession in A H 1186 = A D 1772, to A H 1222 = A D 1807 fol 138^b

Lama‘ah III Continuation of Bahâwal Khân’s reign down to his death, A H 1224 = A D 1809

The last two sections are merged into one. On fol 4ⁿ the author states that for the history of Bahâwal Khân’s ancestors he derived his materials from Raudat-us-Safâ, Muntakhab-ut-Tawârikh, Nâdir Nâmah, Târikh-i Sindh wa Gujarât, and the third *Qism* of Raudat-ul-Ahbâb. For the remaining portion of the history he relied on the reports of trustworthy persons as well as on his own observations.

The work has been lithographed at Dillī, 1850

Written in fair Nasta‘liq, but foll 221, 391–406, and some others are written in different hands

Dated 2 Ramadân, A H 1262

MYSORE

No 1775

fol 197 lines 17 size $9\frac{1}{2} \times 5\frac{1}{4}$ 7×3

سان حیدری

NISHÂN-I HAYDARÎ

A detailed history of the reigns of Haydar Alî and his son Tipu Sultan of Mysore

Author Mir Husayn Alî son of Sayyid Abd ul Qadir Kurmani
میر حسن علی بن سید عبد القادر کرمانی

Beginning —

شہزادہ دہلیز احمد عالم و جامع محمولہ افراد اوصاف منہی کا نام امم الحج *

We learn from the preface that the author was attached successively to the courts of Haydar Alî and Tipu Sultan and served the latter for five years viz A H 1196 to 1201 = A D 1781-1786 during which time he after laborious investigation succeeded in collecting facts and information about the ancestors of Haydar. He further states that he was an eye witness of most of the events narrated by him

The date of completion of the work given at the end is 9th Rajab A H 1217 = A D 1802

Contents —

History of the ancestors of Haydar Alî fol 3^b

History of Haydar Alî fol 10^b

Haydar's death A H 1197 = A D 1782 fol 118

Accession of Tipu fol 124

Death of Tipu A H 1213 = A D 1798 fol 187^a

The author also wrote in A H 1215 = A D 1800 a history of some principalities of the Balaghat country entitled تذکرۃ البلاد والحکام (see Rieu i p 331)

For other copies of the Nishan i Haydarî see Morley Descriptive Catalogue p 87 The Ind Office Lib Cat Nos 522-524 The

work has been translated into English for the Oriental Translation Fund, by Col William Miles 'The History of Hydar Naik', London, 1842, and as sequel to it, The History of the Reign of Tîpû Sultân, London, 1844

Written in ordinary Ta'liq

Dated A H 1233

Scribe علام ندی

BENGAL

No 1776

fol 90 lines 11 size 9½ × 6 7 × 4

رابع مہاسنگ

WAQĀ'I-I MAHĀBAT JANG

A very interesting MS containing an account of the exploits of the well known General Allahwardi Khan entitled Mahabat Jang who overthrew Nawwab Sarfaraz Khan son and successor of Shuja ud Din Khan and assumed the governorship of Bengal Bihar and Orissa in A H 1153 = A D 1740

Author Muhammad Wafa محمد وفا

Beginning —

یا واصل الاکبر و رابع مدح بنگالا برسم احمال
 الاسناد بدھمال بعالی ساند و مدال الواحد ذوالکلال حل احسانه الخ
 ۱۱۵۶ ۱۱۵۶ ۱۱۵۶

The author has shown great ingenuity and skill in making his narrative interesting by using short sentences each of which expresses the year of the event narrated by him

The work begins with an account of the events which took place immediately before and after the accession of Mahabat Jang to the throne of Bengal brought down to A H 1161 = A D 1748

The account of Mahabat Jang is followed by some epistles and letters of congratulation condolence etc consisting likewise of short sentences each of which expresses the *Tarikh* of the connected event

Internal evidences show that the author a panegyrist of Mahabat Jang dedicated the work to him In one of his letters fol 84^b he calls himself Muhammad Wafa محمد وفا but in another fol 87^b in which he congratulates Mahabat Jang on his conquest of Bengal he calls himself simply Wafa وفا

The author does not give any title to the work, but on the title-page we find the following endorsement

وفايع مه'نتكده . داطم دنگاله كه از هر فقره انس تاريخ بر مى آيد *

Written in bold Nasta'liq

Dated 9 January 1870, corresponding to Shawwâl, ١٢٨٧ 1287

Scribe مريهر شاهه

MEMOIRS AND TRAVELS

No 1777

fol 224 lines 20 size 10×7½ 8×4½

تجدد العالم

TUHFAT UL-‘ÂLAM

Account of the author's native town Shushtar and the Nuri Sayyids of that place with a narrative of his life and travels

Author Abd ul Latif bin Abi Talib bin Nur ud Din bin Ni mat Ullah ul Husayni ul Musawi ul Shushtari عبد الله بن أبي طالب بن نور الدين بن نيمات الله بن الحسين بن موسى السوسنري

Beginning —

دلکش معبری کہ عدلیک دستان سراپی حاتمہ نعمہ برداری الم *

The author who belonged to the family of the Nuri Sayyids of Shushtar was born in A H 1172 = A D 1758 He completed this work at Haydarabad in Jumada I 1214 = A D 1799 and dedicated it to his relative Mir Alam chief minister to the Nizam of Haydarabad after whose name he entitled the work Tuhfat ul Alam

The work begins with a description of Shushtar, its mosques and holy shrines together with biographical notices of the Nuri Sayyids followed by an account of the author's travels to Shiraz Kerman Shahan Bagdad Basrah Bengal Lucknow and Haydarabad He also gives an account of Europe and the progress of the British power in India His account of America is followed by a sketch of the history of India a description of Calcutta and Bengal The work concludes with an account of the author's journey to Haydarabad

A detailed account of the work and the author is given in Rieu 1 p 383 See also Buhar Lib Cat vol 1 p 67 where an autograph copy of the work is noticed It was lithographed in Bombay 1847 Sir William Ouseley mentions the work in his Travels vol 1 p 148

Written in ordinary Ta liq

Dated 15 Muharram A H 1229

BIOGRAPHY

Philosophers

No. 1778

fol 95 lines 15, size $10 \times 6\frac{1}{2}$ $8 \times 4\frac{1}{2}$

اقوال حکما

AQWAL-I HUKAMÂ

An incomplete copy of the Aqwâl-i Hukamâ See No 651

The present copy, recently transcribed from No 651 is incomplete and breaks off with the account of Bahman Yâr bin Maïrabân, corresponding with fol 40^b, line 7 of No 651

Written in fair Nasta'liq

Not dated, 19th century

No. 1779

fol 142, lines 17, size $8\frac{1}{2} \times 5$, $6\frac{3}{4} \times 3\frac{3}{4}$

خلاصة الحیوة

KHULÂSA'I' UL-HAYÂ'I

A history of the ancient and modern philosophers

Author Ahmad bin Nasr Ullah ut-Tatawî احمد بن نصر الله الدوی

Beginning

فتح کلام حیر انجام بدام حکمتی سر که جمع ذرات و حود محمد

او ناطق السح

The author's father, Nasr Ullah, who belonged to the Hanafite school, was the Qâdî of Tattah. The author renounced the Sunnî faith in his early life, and a very interesting account of his conversion

to the Shi'ah faith is given in the Majalis ul Mu'minin of Nur Ullah Shustari. At the age of twenty two Ahmad left his native place in pursuit of knowledge and visited Mashhad, Yazd and Shiraz after which he stayed some time at the court of Shah Tahmasp Safawi. In A H 984 = A D 1576 he travelled to Karbala, Mecce and Jerusalem and then returned to India and stayed some time at the court of Qutub Shah in Golconda. In A H 989 = A D 1581 he entered the court of Akbar at Fathpur who entrusted him with the task of writing the important history Tarikh-i-Alfi تاريخ الفى (see Elliot Hist. of India vol. v pp. 150-176 and Bibliographical Index pp. 143-162 Pieu i p. 117). He died at Lahore A H 996 = A D 1587. See Blochmann's Translation of Am-i-Akbari vol. i p. 206. See also Ma'asir ul Umara.

The author tells us in the preface that he wrote the present work at the order of Abul Fath. This Abul Fath is evidently no other than the celebrated physician Hakim Mas'ud Din Abul Fath Gilani of Akbar's court who died in A H 997 = A D 1588 (see Bada'uni vol. iii p. 197 and Blochmann's Translation of Am-i-Akbari vol. i p. 424).

According to the preface the work is divided into a *Fatihah* or Introduction consisting of several *Fath* two *Maqsad* (the first treating of ancient philosophers and the second dealing with those who flourished in the Islamic period) and a *Khatimah* or Conclusion (treating of different religious views). The work ends with an account of عمرات (Hippocrates). A fragment consisting of some extracts from the work is noticed in Rieu iii p. 1034.

Written in ordinary Nasikh

Dated 9 Sha'ban A H 1078

Scribe ملا سید سعید

SHAYKHS

No. 1780

fol 277, lines 17. size $6\frac{1}{2} \times 4\frac{1}{4}$, $4\frac{3}{4} \times 3$

نصائح الافس

' NAFĤĤÂ' UL-UNS

A copy of Jāmī's well-known work نصائح الافس See Nos 181 v,
201 206

Beginning as usual

' الحمد لله الذي جعل مرآتي ولبوب اوليائه *

Written in minute Nasta'liq within gold and coloured borders
with an illuminated, but faded, 'Unwân

Dated A H 932

Scribe عدد الموصى المرادى

No. 1781

fol 243 lines 19, size $8\frac{3}{4} \times 4\frac{1}{4}$, 6×3

رشحات

RASHĤĤÂ'1'

A defective and worm-eaten copy of Rashahât See No 664

The upper half of the first three folios is torn off, and the first
line on fol 4^a, runs thus

و نارسيح ابو القاسم كركاني را بسند ارادت باطن نه سميع ابو عثمان
, corresponding to fol 4^b line 9 of No 664

A list of the contents is prefixed to the copy

The latter portion of the MS is damaged by big worm holes

Written in fair Nasta liq
Not dated 17th century

No 1782

fol 125 lines 19 size $8\frac{3}{4} \times 5\frac{3}{4}$ $6\frac{1}{4} \times 3\frac{3}{4}$

سر العارفين

SIYAR UL-'ÂRIFÎN

Biographical notices of some renowned Indian saints of the Chishtî order

Author Hamid bin Fath Ullah better known as Darwish Jamali
حامد بن فضل الله المعروف بدروس جمالی

Beginning —

حمدی کہ او اب سعادت بر ادب مادی معنوح گرداند و سناس

(سناسی) کہ سرگشتہ نادانہ طلب را بمدول معصود ساند الم *

Darwish or Shah Jamali Kanbu with his original name Jalal Khan was a disciple of Shaykh Sami ud Din Dihlawi who according to Nishtar 1 Ishq fol 398^a was his uncle Jamali at first adopted the *takhallus* of Jalali but subsequently changed it to Jamali at his Pir's order He performed a pilgrimage to the Haramayn and made extensive journeys in the course of which he visited Shaykh ul Islam Nizam ud Din Mahmud and other great saints at Shiraz and several others at Bagdad In Khorasan he made acquaintance with the celebrated Jamî Sultan Husayn Mirza Mir Ali Shîr Jalal ud Din Dawani and others all of whom treated him with great honour and respect He returned to his native country during the reign of Sultan Sikandar bin Bahlul Lodi (A H 894-923=A D 1488-1517) who received him at Sanbhal with great regard and showed high favours to him After the Sultan's death he enjoyed warm favours from Babur and lastly from Humayun during whose reign he says fol 2 he wrote the present work

Jamali was a poet of great eminence He addressed several Qasidahs to Babur and Humayun and is the author of a Diwan that according to the author of the Nishtar 1 Ishq *loc cit* consists of eight thousand to nine thousand verses He wrote also a Masnawi entitled مہر و ماہ (see Rieu 1 p 354) But his Qasidahs say his biographers are superior to his Masnawis and Gazals

Khwushgû in his *Safinah*, fol 22^a, fixes the date of Jamâlî's death in A H 925 = A D 1519, and says that سرو ~ is a chironogram for it Sprenger, *Oude Cat* p 446, also gives A H 922 or 925 But in the preface to the present work our author says that he wrote it during the reign of Humâyûn, who, as we know, ascended the throne in A H 937 = A D 1530 Again, the author of the *Kalimât us-Sâdıqîn* (No 671, fol 74^a) says that Jamâlî of Dihli died in A H 942 = A D 1535, and the author of the *Akḥbâr ul-Akhyâr*, p 262, followed by the authors of the *Nisḥat ul-Ishq*, *loc cit*, and the *Kḥazînat ul-Asfiyâ*, p 754, more precisely gives the date as 10 Dul-qa'd, A H 942, and adds further that he (Jamâlî) was buried by the side of Kḥwâjah Qutb ud-Dîn Bakḥtyâr Kâkî in the tomb which he had himself erected It seems therefore probable that there were two authors bearing the same *takḥallus*, and that the present Jamâlî, who wrote the سدر العارفین, and died in A H 942 is different from the one who is said to have died in A H 922 or 925 and who in all probability, is the author of the سند المرسلین, composed, A H 868-876 = A D 1463-1472 (see Sprenger, *Oude Cat* p 446, *Ethé*, *Bodl Lib Cat* No 1274, and *As Soc Cat* No 648) and of the *Masnawîs* معارف and ودرت نامه - نصرت نامه - فرصت نامه - مهر القلوب (see *Bûhâr Lib Cat* vol 1, No 357)

According to *Akḥbâr ul-Akhyâr loc cit*, our author's son Shaykh Âbd ul-Hayy, with the *takḥallus* Hayâtî, (b A H 923 = A D 1517 and d A H 959 = A D 1551) lies buried by his father's side Another son, Shaykh Gadâ'î Kanbû, well-renowned for his sanctity, was in high favour with the emperor Humâyûn and Bîrâm Khân, and died, A H 976 = A D 1568 during the reign of Akbar

The author tells us in the preface that after visiting the *Haramayn*, and after his long travels in *Magrib*, *Yaman*, *Palestine*, *Rûm*, *Shâm*, the two 'Irâqs, *Âdarbaijân*, *Gilân*, *Mâzandarân* and *Kḥurâsân*, he returned to his home at Dihli, and devoted his whole time to the services of his *Pîr*, Samâ ud-Dîn He then adds that some of his friends requested him to write a book on the prophets, saints and other holy men whose shrines he had visited, or whom he had met Finding the task too difficult, he confined his work to a few Indian saints

For Jamâlî's life see, besides the references given above, *Natâ'ij ul-Afkâr*, p 102, *Makḥzan ul-Garâ'ib*, p 142, *Elliot, Hist of India*, vol vi, p 488 For other copies of the *Siyar ul-Ârifîn* see *Rieu* 1, p 354, *W Pertsch, Berlîn Cat* p 556, *Ethé*, *India Office Lib Cat* Nos 637-639 Lithographed, Delhi, A H 1311.

The notices fourteen in number are arranged in chronological order and deal with the following Shaykhs —

- 1 Khwajah Mu in ud Din Hasan Sijzi who died in Ajmir A H 633=A D 1236 on fol 3
- 2 Shaykh Badr ud Din Mahmud Mu inahdud (without any rubric) on fol 10^a
- 3 Shaykh Bahi ud Din Zalanaya on fol 11
- 4 Shaykh Qutb ud Din Balptvar Ūhi on fol 25ⁱ
- 5 Shaykh Iarid ud Din Mas ud (Ganj i Shakar) on fol 39
- 6 Shaykh Sadr ud Din Arif on fol 55^b
- 7 Shaykh Nizam ud Din Muhammad Badauni on fol 67^b
- 8 Shaykh Rukn ud Din Abul Iath on fol 88
- 9 Shaykh Hamid ud Din Naguri on fol 93
- 10 Shaykh Najib ud Din Mutawakkil on fol 95^b
- 11 Shaykh Jalal ud Din Abul Qasim Tabrizi on fol 102
- 12 Shaykh Nasir ud Din Mahmud Awadhi (i.e. Chirag of Dihli) on fol 107^b
- 13 Sayyid Jalal ud Din Makhdum i Jahaniy in Bukhari on fol 111
- 14 Shaykh Sama ud Din on fol 117

The author's spiritual guide Shaykh Sama ud Din to whom the last notice relates was a disciple of Shaykh Kabir ud Din Isma'il and died on the 17th of Jumada I A H 901=A D 1496 expressed by the cronogram سب آمده بر نام او i.e. $\text{سب}=70$ added to his name سما =196 total 901

Written in a hasty Nasta'liq

Dated 26 Bhadon 1202 Bengali era

No 1783

fol 362 lines 15 size 11×7½ 6½×3½

ذکر الکرام

TADKIRAT-UL-KIRÂM

Biographical notices of Taj ul Arifin Shih Muhammad Mujib Ullah Qadiri of Phulwari (in Patna) and his sons disciples and friends together with an account of some earlier saints who lie buried in Phulwari and its vicinity

Author Muhammad Abul Hayat Qadiri of Phulwari Bihari
محمد ابو الحیات قادری غازی و الباری

Beginning

حمد و سپاس مر حالی را که از دائره کائنات حصرت انسان را
مر همه گریده و مرکز نظر رحمت - حصص حدود ساحتہ آلع *

The work begins with a short biographical account of Rasûl Numâ Shah Muhammad Wâris Qâdirî of Banâras, (d 11 Rabî, II, A H 1166 = A D 1752, see fol 12^b), the spiritual guide of Tâj ul-‘Ârifîn Muhammad Mujîb Ullah Qâdirî. According to the author's statement, fol 83^a, he died on Saturday, 28th Jumâdâ II, A H 1191 = A D 1777

The notices, not distinguished by rubrics or other signs at the beginning of the copy, relate to the following persons

Rasûl Numâ Muhammad Wâris Qâdirî, fol 2^a

Walî Miyân, son of the above, fol 13^a

Mîr Muhammad Gaus, sister's son of Rasûl Numâ, d A H 1103 = A D 1691, fol 14^b

Shâh Gulâm Muhammad, fol 17^a

Shâh Gulâm Imâm, fol 22^a

Lâl Muhammad, fol 1^b

Makhdûm ‘Âlam, fol 23^a

Bîbî Walîyah, the wife of Makhdum ‘Âlam, fol 25^b

Tâj ul-‘Ârifîn Shâh Mujîb Ullah Qâdirî, fol 26^b

Friends of Tâj ul-‘Ârifîn, fol 86^a

Shâh La‘l Muhammad of Phulwarî, fol 95^b

Shâh Muhammad Akram of Phulwârî, fol 100^b

Shâh Gıyâs ud-Dîn Âzîmâbâdî fol 112^b

Shâh Gulâm Murtadâ, fol 113^a

Shâh ‘Ismat Ullah, fol 115^b

Muhammad Wahîd ul-Haq, fol 119^a

Shâh Khudâ Bakhsî, fol 125^b

Shâh Jamâl Muhammad, alias Jumman, fol 146^a

Shâh Muhammad Karîm, fol 147^b

Shâh Muhammadî, fol 148^b

Shâh Gulâm Saïwar, fol 150^a

Shâh Gulâm Rasûl, fol 150^b

Shâh Masîh Ullah, fol 151^a

Shâh Muzaffar, fol 153^a

Mîr Badlî, fol 153^b

Children of Tâj ul-‘Ârifîn, fol 154^b

Shâh ‘Abd ul-Haq, fol 154^b

Shâh ‘Abd ul-Hayy, fol 155^b

Shah Muhammad Nur ul Haq fol 156

Shah Shams ud Din Abul Farah fol 157^b

Shaykh ul Alamīn Shah Nīmat Ullah Qadīrī fol 159^a

His illness and death A H 1247=A D 1831 fol 291^b

Friends of Shaykh ul Alamīn fol 317^b

Sayyid Ashraf Ali fol 317^b

Shah Muhammad Ali Akbar fol 323^b

Mir Auliya Ali fol 325^b

Shaykh Karam Ali fol 327

Miyan Muhammad Auliya fol 328

Saints of former times who lie buried in Phulwarī fol 328

Sayyid Rastī (Minhaj ud Din) fol 328

Khasah and Khulasah (brothers) sister s sons of Rastī fol 334^b

Haji Haramayn fol 335^b

Ashiq Shahid fol 336

Shah Isma'il fol 338^a

Junayd Sanī fol 340

Shah Muhammad Wasī fol 347^b

Burhan ud Din alias Lal Miyan fol 348^b

Female saints fol 350^b

Ali Hasan fol 351

Saints of Shahbazpur fol 351^b

Mir Sayyid Shah fol 352^b

Shah Kalan fol 354

Khawjah Imad ud Din Qalandar fol 356

The date of composition of the work A H 1249=A D 1833 is given in several places see foll 311^b 312 312^b 360^a

The earlier portion of the work is written in a hasty Ta'liq and the remaining in ordinary Ta'liq

Not dated 19th century

EPISTOLERS

No. 1784

fol 120, lines 11-13 size $9 \times 5\frac{1}{2}$ $6 \times 3\frac{1}{2}$

رياض الافكار

RIYÂD UL-AFKÂR

A very interesting work, containing biographical notices of refined and elegant epistolers, with extracts from their works

Author Wazîr 'Alî 'Azîmâbâdî with the *talhallus* 'Ibratî وزیر علی اعظم آبادی المصاحی به عربی

Beginning

ریاض افکار علی اکبر آبادی

مدرسہ الہیہ *

The author, who has already been mentioned in connection with his work ریاض الحروف (see No 788), gives a short account of his life on fol 82^b of the present work. He tells us that he was born at 'Azîmâbâd (Patna), and spent a great portion of his life in the company of his teacher Râjah Peyâre La'l Dihlawî with the *takhallus* *Ulfatî*, to whom he was greatly indebted for his knowledge and information. At first he attached himself to the service of Nawwâb Raushan ul-Mulk Mubârak ud-Daulah Muhammad Mahdî Qulî Khân Bahâdur Shaukat Jang, and then became the Munshî of Nawwâb Mubâraz ul-Mulk Diyâ ud-Daulah Sayyid Muhammad Hasan Khân Bahâdur Tahawwar Jang. Later on he became a constant companion of Râjah Bhûp Singh.

In the preface he says that he took great delight in studying the epistles of eminent writers, some of which he collected by copying them on separate papers. The letters thus collected included also short accounts of their writers, which he noted from Yad-ı Baydâ, Sarwî-ı Âzâd, Mir'ât ul-Khayâl, etc. In A H 1267=A D 1850 he began to edit those letters in the present form.

The date of completion of the work, A H 1268=A D 1851, is expressed by the words چه نثر منسی in a versified chronogram com-

po ed by the author's pupil Furqatī with his original name Sayyid Alī Bakhsh and entitled Sayyid Amīr Jan whom our author notices on fol 89^b

The work consists of twenty eight *Khayaban* and the notices under each are arranged alphabetically as follows —

Khayaban I (1) comprising 13 notices —

- (1) Abu Alī entitled *Shaykh ur Ra'is* was the son of Abd Ullah bin Sina. According to Jamī ut Tarikh Abd Ullah came to Balkh during the time of Amīr Nuh bin Mansur Samani and married a woman named Sitarah who gave birth to Abu Alī in A H 373 = A D 983. At the age of sixteen Abu Alī made himself master of all the subjects. He then went to Hamadan and became the wazir of Shams ud Daulah bin Fakhr ud Daulah whom he cured of a severe cholic pain. He wrote *غرائب* and other works. He died in Ramadan A H 427 = A D 1035 fol 5.
- (2) Abul Fath son of Mulla Abd ur Razzaq was a native of Gilan. He came to India with his two brothers Hakim Hadiq and Hakim Humam during the time of Akbar whom he accompanied to Kabul and died there in Ramadan A H 907 = A D 1501 fol 6^b.
- (3) Abul Fadl son of Qadi Mubarak Naguri and brother of Shaykh Faydi fol 7^b.
- (4) Ahsan with his full name Mir Ahsan Ali was the youngest son of Mir Aulad Ali a respectable Sayyid of Lucknow. He was brought up at Azimabad and after his father's death became the pupil of Anwar Ali Ias. He entered the service of the Raja of Betia on suitable pay and died in A H 1260 = A D 1844 at the age of forty five fol 9.
- (5) Akhtar with his original name Muhammad Sadiq Khan was born at Hugli. Although a native of Bengal his style was in no way inferior to that of the Persians. The works *معاد حدیث* on ethics and *حدیث الارصاد* on *Insha* are his compositions. He lived for some time at Lucknow and the Deccan and was still alive at the time of the writing of the present work fol 10^b.
- (6) Arzu (Siraj ud Din Ali Khan) was born at Al barabad. His paternal pedigree reached to Shaykh Nasir ud Din Chirag i Dihli while on his mother's side he descended from Shaykh Farid ud Din Attar. He owed his

abilities to Mîr 'Abd us-Samad *Sakhun* and Mîr Gulâm 'Alî Âzâd. He died at Lucknow on the 23rd of Rabi'-II, A H 1160=A D 1747, and was buried at Dîhlî, fol 12^a.

- (7) Afdal Khân, with his original name Mirzâ Muhammad 'Alî. His grandfather came to India towards the close of Shâh Jahân's reign and entered into the emperor's services. The Mirzâ was born in India and after attaining maturity became the *Dârogah* of Muhammad Shâh's Fil-Khânah and received the hereditary title of Afdal Khânî, fol 13^b.
- (8) Akbar, the emperor of India, was born in A H 949=A D 1542 and died in A H 1014=A D 1605, fol 15^a.
- (9) Mîr Ilâhî, with his original name Mîr 'Imâd ud-Dîn, was the son of Mîr Mahmûd. His ancestors belonged to Hamadân, but he was born at Asadâbâd. He enjoyed the company of Âqâ Radî and Hakim Shifâ'î, and came to India during the reign of Jahângîr and entered the latter's service. He died in A H 1064=A D 1653, fol 16^a.
- (10) Ulfat, a Hindû Kâyast, with his original name Lâlah Ojâgar Qhand, was of 'Azîmâbâd. At first he adopted the *takhallus* Guibat but subsequently changed it to Ulfat. His masters were Mîr Muhammad 'Alî Samarqandî, with the *takhallus* Tahqîq and Muhammad Hazîn Lâhijânî, fol 17^a.
- (11) Ulfatî, whose original name was Râjah Peyâré Lâl, was the son of Sukhan Lâl, a Hindû Kâyast. He was brought up at 'Azîmâbâd, and his ancestors, who belonged to Sikandarâh, held high offices in the Mugal courts. Through the influence of his patron ارح مستنى, the resident of Dîhlî, he entered the service of Shâh 'Alâm, but owing to eye disease he returned to 'Azîmâbâd, and began to spend his time in teaching, when the writer of this work became his pupil. He died on the 6th of Safar, A H 1254=A D 1838, fol 18^b.
- (12) Amân Ullah Husaynî. The account of him could not be found, fol 20^a.
- (13) Râjah Amrit La'l, a Hindû Kâyast of the Saksînah tribe, was a native of Lucknow. He was a most eminent pupil of Mirzâ Muhammad Hasan Qatîl. He was appointed *Dârogah* of the Dîwân Khânah of Nawwâb

Gazı ud Dīn Haydar of Awadh and lead a very respectable life but his enemies poisoned the mind of the Nawwab to such an extent that he (the Nawwab) became determined to kill him. Being aware of the Nawwab's evil motive he managed to return home where he put an end to his life by committing suicide fol 21

Khayaban II (ب) comprising six notices —

- (1) Baqir (Mulla Muhammad) fol 22^b
- (2) Baqir Şanı with his full name Mir Baqir Alawı was a native of Yazd fol 21^b
- (3) Barhaman with his original name Qandar Bhan of Lahaur was a pupil of Abd ul Hakim Siyalkoti and was a good *Shilastah* writer. He left the works *اسماء برحق* and a *Diwan*. He died at Banaras A H 1037 = A D 1627 fol 23^a
- (4) Bismil (Munshi Amir Hasan Khan) son of Munshi Ashiq Ali Khan was born at Kakuri in Lucknow. After the death of his father he went to Calcutta where he died in A H 1263 = A D 1846 fol 26^a
- (5) Bismil (Mahdi Ali) son of Al bar Ali was born at Fathpur Lucknow. He was a pupil of Mulla Abul Qasim Shirazi whom the writer met at Azimabad fol 27^b
- (6) Bidil (Mirza Abd ul Qadir) of Azimabad died on Thursday the 4th of Safar A H 1103 = A D 1691 fol 29

Khayaban III (ب) comprising four notices —

- (1) Tanha (Abd ul Latif Khan) came from Fars to India during Aurangzib's reign and served at various times as Diwan of Kabul Kashmir and Lahaur. Wrote good hands and died during that emperor's reign fol 30^a
- (2) Tahawwar Jang (Nawwab Mubariz ul Mulk Diya ud Daulah Sayyid Muhammad Hasan Khan Bahadur) son of Nawwab Saulat Jang Bahadur was born at Chitpur in Calcutta. During his stay at Azimabad the writer of this work served him as Munshi and he also accompanied him to Banaras. He died at Chitpur A H 1258 = A D 1842 fol 31^a
- (3) Titar Chand a Hindu Kayast was according to Muhammad Aslari's *الصغاف السراف* a pupil of Nemat Khan Ali fol 32
- (4) Tekchand with the *talhallus* Bahar was a pupil of

Shaykh Abul Khayr Khayr Ullah and Sirâj ud-Dn 'Alî Khân Ârzû His compositions are حواهر الحروف - نوار العرف and نوار عجم , fol 33^a

Khryâbân IV (٤) comprising one notice

- (1) Sanâ'î (Khwâjah Husayn Mirzâ) of Mashhad revised most of the poems of Shaykh Faydî, through whose influence he rose to distinction He died at Lâhaur, fol 34^b

Khryâbân V (٥), comprising five (wrongly written three) notices

- (1) Jâmî ('Abd ur-Rahmân) of Jâm, left fifty-four works, and died on Friday, 13th of Muharram, A H 890 = A D 1485 at the age of eighty-one, fol 35^b
- (2) Ja'far (Mirzâ), entitled Âsaf Khân, was the son of Badî' uz-Zamân He flourished under Akbar, and after staying for some time in Bengal returned to the Imperial Court and was honoured with the title Âsaf Khân He died in A H 1021 = A D 1612, fol 37^a
- (3) Jalâlâ (Sayyid Jalâl ud-Dîn Muhammad), was born at 'Urdistân, came to India during the reign of Shâh Jahân, fol 37^b
- (4) Jûyâ (Mirzâ Dârâb Beg), of Kashmîr, died in 'Âlamgîr's time, A H 1118 = A D 1706, and was buried at Kashmîr, fol 38^b
- (5) Jahângîr (Abul Muzaffar Nûr ud-Dîn Muhammad), son of Akbar, ascended the throne on Thursday, 20th Jumâdâ II, A H 1014 = A D 1605, and died on Sunday, 28th Safar, A H 1037 = A D 1627, fol 39^b

Khryâbân VI (٦), comprising four notices

- (1) Hazîn (Shaykh Muhammad 'Alî), was born at Isfahân, but his ancestors belonged to Lâhijân He died at Banâras, A H 1080 = A D 1669, fol 41^a
- (2) Hasrat (Muhammad Sa'id), son of Munshî Wâ'iz 'Alî The writer of this work was greatly attached to him In A H 1256 = A D 1840 he returned from Kânpur to his native place, 'Azîmâbâd, and was passing his days happily in the company of friends, fol 42^a
- (3) Hasratî (Lâlah Bindâ Parshâd) a Hindû Kâyast, was the son of Lâlah Mahârâj Singh, Vakîl of the Patna Civil Court From his early age he was under the training

of the writer of this work. He was the decree writer in the Court of the Sub Judge Patna fol 43^a

- (4) Haydar (Mir) was a pupil of Siraj ud Din Ali Khan Arzu fol 44^b

Khayaban VII (ح) comprising four notices —

- (1) *Khusrau* (Mir Abul Hasan) His works are *اعمار حسروى* and three Diwans. He died on Friday 3rd Shawwal A H 725 = A D 1324 fol 46^a
- (2) *Khafa* (Basharat Ali) son of Sayyid Shams ud Duha and a pupil of Ashraf Husayn was a native of Azimabad. He went to Calcutta and for some time held the post of Munsif at Chittagong. He then went to Lucknow with Nawwab Jalal ud Daulah Bahadur and entered the service of Amjad Ali Shah and subsequently returned to Calcutta by the direction of Nawwab Sharaf ud Daulah. There he died on the 27th of Ramadan A H 1267 = A D 1850 and was buried in the garden of Maulavi Ahm Ali fol 47^a
- (3) *Khallaq* (Tasadduq Husayn) son of Abd Ullah the Mufti of Machhli Bandar was born at Nagar Nahsa in Bihar. He was a pupil of Wali Ullah the Mufti of Lucknow. The writer of this work enjoyed his company at Azimabad where he died a few days before the composition of the present work on Tuesday 20th of Safar A H 1268 (wrongly written 1068) = A D 1851 and was buried at Nagar Nahsa fol 48^b
- (4) *Khurram Mirza* (Abul Muzaffar Shihab ud Din Muhammad) entitled *Shah Jahan* fol 50

Khayaban VIII (د) comprising two notices —

- (1) *Danishmand Khan* (Shafia) was of Yazd. He was honoured with high posts by Shah Jahan and Alamgir and died in A H 1080 = A D 1669 fol 51^a
- (2) *Daniyal* the fifth child of the Emperor Akbar. He died of excessive drinking on Tuesday the 28th of Shawwal A H 1013 = A D 1604 fol 52

Khayaban IX (ذ) comprising two notices —

- (1) *Dabih* (Mirza Aman Ali) son of Mirza Ibrahim Ali Khan Isfahani was born at Albarabad but his ancestors belonged to Isfahan. The writer of this work was on intimate terms with him. *Dabih* was still living at

'Azîmâbâd at the time of the writing of the present work, fol 53^b

- (2) Dulqadî (Mirzâ Muhsin) was a son of Mirzâ Dâniyâl. He belonged to the Dulqadî sect of Persia, which was well-skilled in archery, and hence the *takhallus* Dulqadr. He was a great satirist, and died in A H 1114 = A D 1702, fol 55^a

Khayâbân X () comprising five notices

- (1) Râsikh (Shaykh Gulâm 'Alî), son of Shaykh Muhammad Fayd, was born at 'Azîmâbâd where he died in A H 1236 = A D 1820, at the age of sixty, fol 57^a
- (2) Râzî (Sayyid 'Askarî), entitled 'Âqil Khân, held the influential *Mansab* of 4,000 under Aurangzib. He died in A H 1108 = A D 1696 fol 58^b
- (3) Rahîm ('Abd ur-Rahîm), entitled Khân Khânân, was born in A H 964 = A D 1556. He was one of the most influential nobles of Akbar's time, and died at the age of seventy-two, fol 59^b
- (4) Rasâ (Îzad Bakhsh), a pupil of Shaykh 'Abd ul-'Azîz, was born at Akbarâbâd of which place he was the Dârogah in 'Âlamgîr's time, fol 61^a
- (5) Ridâ (Shaykh Muhammad) of 'Azîmâbâd, was alive from 'Âlamgîr to Muhammad Shâh's reign, and held the post of Vakîl under Shâh Shujâ'. He had great faith in Sayyid 'Abd ul-Jalîl Bilgrâmî, and died in A H 1143 = A D 1730, fol 62^a

Khayâbân XI () comprising three notices

- (1) Zakî (Mir Zayn ul-'Âbidîn) of Teherân. In his youth he fell in love with a gul, after whose death he came to Dihlî in a distracted frame of mind, and died fol 63^a
- (2) Zakî (Lâlah Chûnî La'l), son of Lâlah Zûrâwar Singh. His ancestors belonged to Dihlî, but he was born at 'Azîmâbâd. He was a pupil of Ulfatî, the teacher of the writer of this work. He wrote a short treatise entitled *کیمی رکی*. He was a Vakîl in the Munsif's court at Patna, fol 64^a
- (3) Zib un-Nisâ Begam, daughter of the Emperor 'Âlamgîr, was born at Dihlî on the 10th of Shawwâl, A H 1048 = A D 1638. In her early age she learnt the Qurân by heart, was well versed in Arabic and Persian, and wrote good Naskh, Nasta'liq and Shikastah hands, was a good poetess and showed great favour towards

poets scholars and calligraphers adopted the *talhalls* *Yakhi* and wrote a Diwan died A H 1113=A D 1701 and was buried in Bag 1 Si Hazari at Shahjahanabad fol 65^b

Khayaban XII (س) comprising four notices —

- (1) Sa dan (Shaykh) entitled Asad Khan was born at Lahaur In A H 1050=A D 1640 he was introduced to Shah Jahan by Musawi Khan and was rewarded In the fourth year of the Emperor's reign he became Wazir and received the title of Allami wa Fahhami He died on the 22nd of Jumada II A H 1066=A D 1655 fol 66^b
- (2) Sa d (Muhammad Mir Khan) brother of Fada il Khan of Rawalpindi He entered the service of the Prince Azam Shah and subsequently became the *واع حوال* of Aurangzib He died in A H 1046=A D 1636 fol 67
- (3) Salim (Muhammad Quli) of Teheran came to India during Shah Jahan's reign and died at Kashmir A H 1057=A D 1647 fol 67^b
- (4) Suhrab Jang (Nawwab Husayn Quli Khan) youngest son of Mubarak ud Daulah Muhammad Mahdi Quli Khan Shaukat Jang was brought up at Azimabad fol 68

Khayaban XIII (ش) comprising four notices —

- (1) Shah Muhammad better known as Khalifah Shah Muhammad The account of him could not be traced but it appeared from his letters that he studied for a long time at Qinnuj He gave the title of *جامع العرائس* to his collection of letters fol 70
- (2) Sharif Tabrizi came to India during Akbar's reign and spent some time with Rajah Man Singh as Balhsh of Bengal but later on rose to higher distinctions He at first adopted the *talhalls* Faydi but a dispute with the celebrated Shaykh Faydi caused him to change it to Sarmadi fol 71^a
- (3) Shifa (Khawajah Muhammad Kazim) son of Khawajah Abdul Ali Khan was born at Azimabad He at first received his education from Najaf Ali and later on from Ahraf Husayn He learnt poetry from Mirza Ahmad The writer of this work was on intimate terms with him He was still living at Azimabad at the time of the writing of the present work fol 72^a
- (4) Shir Khan Lodi son of Muhammad Amjad Khan was of

the Afgân tribe He wrote the work *مראה الحیال*, fol 73^a

Khayâbân XIV (ص), comprising three notices

- (1) Sâdiq, with his full name Mirzâ Muhammad Sâdiq, was born at Lâhaur He could not be traced, fol 74^a
- (2) Sâ'ib (Muhammad 'Alî) was born at Tabrîz, but was brought up at Isfahân, died in A H 1080=A D 1669, fol 74^b
- (3) Safî (Âgâ) of Mashhad, came to Lucknow during the time of Nawwâb Âsaf ud-Daulah, and married the sister of Nawwâb Zafar ud-Daulah, fol 75^b

Khayâbân XV (ع), comprising two notices

- (1) Dâmî (Hîrâ La'l) was the son of Râjah Peyâre La'l Ulfatî, the teacher of the writer of this work He was born at 'Azîmâbâd, but his ancestors belonged to Shâh-jahânâbâd The writer of this work and Shâh Bakhshîsh Husayn Wahshatî enjoyed his learned society very often He died in A H 1259=A D 1843, fol 76^b
- (2) Diyâ Ullah (Sayyid) of Bilgrâm was a Hâfiz, and spent his time in teaching He was a pupil of Mîr Sayyid Kâliwî میرسد کالیوی After his death his Inshâs were collected and edited with an introduction by Mîr 'Abd ul-Jalîl Bilgrâmî, who wrote it at the request of Diyâ Ullah's children He died in A H 1103=A D 1691, fol 77^b

Khayâbân XVI (ط), comprising three notices

- (1) Tâlib of Âmul, died, A H 1036=A D 1626, fol 78^a
- (2) Tugrâ of Mashhad, fol 79^a
- (3) Tahmâsp (Shâh), son of Shâh Ismâ'îl bin Sultân Haydar Safawî, died on Tuesday, 17th Safar, A H 984=A D 1576, fol 80^a

Khayâbân XVII (ذ) comprising one notice

- (1) Zuhûrî (Mullâ Nûr ud-Dîn Muhammad) of Turshîz, was killed at Bîjâpûr by Deccan robbers (but see No 284) in A H 1025=A D 1616, fol 81^a

Khayâbân XVIII (ر), comprising five notices

- (1) 'Âlamgîr (Abul Muzaffar Muhyî ud-Dîn Muhammad Auzangzîb), the third son of Shâh Jahân, fol 82^a
- (2) 'Âlî (Muzâ Muhammad), entitled Nî'mat Khân His ancestors were physicians of great eminence His

father Hakim Fath ud Din came from Shiraz to India where Ali was born. He was the Superintendent of Alamgirs litchen and received the title of Nimat Khan. In Bahadur Shah's time he was honoured with the title of Danishmand Khan. He died in A H 1121 = A D 1709 fol 82^b

- (3) Ibrati (Mir Wazir Ali) the writer of the present work fol 83^b
- (4) Urfi (Sayyid Muhammad) of Shiraz died in A H 999 = A D 1590 fol 84^b See No 253
- (5) Ali with his full name Nasir Ali was born at Sirhind. He died at Dihli on the 20th of Ramadan A H 1108 = A D 1696 and was buried by the side of Sultan ul Mashayikh Nizam ud Din fol 85^b

Khayaban XIX (ع) comprising two notices —

- (1) Gabb (Mirza Asad Ullah Khan) a contemporary of the writer of this work was still alive at Shahjahanabad at the time of the writing of the present work fol 86^b
- (2) Ganumat (Muhammad Akram) fol 88^a See No 367

Khayaban XX (و) comprising six notices —

- (1) Fani (Shaykh Muhammad Muhsin) of Kashmir was a pupil of Mulla Ya qub Sarfi Kashmiri. Mulla Muhammad Tahir Fani and Haji Aslam Salim were his pupils. He was appointed *Sadr* of Ilahabad by Shahjahan but later on was removed from that post. His *Diwan* consists of 6000 verses. He died in A H 1081 = A D 1670 fol 89
- (2) Furqati (Sayyid Ali Bakhsb) entitled Sayyid Amir Jan was the son of Sayyid Karim Bakhsb. He was born at Shahjahanabad but his ancestors who traced their descent from Sayyid Baha ud Din Dakariya Multani belonged to Multan. At the age of twelve years he came with his father to Azimabad and at first placed himself under the tuition of Mir Muhammad Mahdi talhallus Ayshi and later on under that of the writer of this work fol 90^b
- (3) Faryad (Shah Ulfat Husayn Musawi) whose pedigree reached to the renowned Saint Bu Ali Qalandar was born at Azimabad. He was a contemporary of the writer of this work. He was living at Azimabad till A H 1206 = A D 1840 after which he went to Calcutta fol 92

- (4) Fitrât (Mirzâ Mu'izz Mûsawî Khân) of Qum came to India during the reign of 'Alamgîr, at whose desire he married the daughter of Shâh Nawâz Khân. The Emperor made him the Divân of the Deccan, and honoured him with the title of Mûsawî Khân. He died in the Deccan, A H 1101 = A D 1689, fol 93^a. See No 355
- (5) Faydî, died on Sunday, 10th Safar, A H 1004 = A D 1595, fol 94^a. See No 261
- (6) Fayyâd 'Alî Khân was a grandson of Ashraf 'Alî Khân Kokâ. He came from Dihlî to 'Azimâbâd and entered the service of Mahâtar Shihâb Râi, who showed favours on him, fol 95^b.

Khayâbân XXI (٢٠), comprising one notice

- (1) Qatîl (Mirzâ Muhammad Hasan), died at Lucknow on Saturday, 23rd Rabî'î, A H 1233 = A D 1817 fol 96^b. See No 434

Khayâbân XXII (٢١), comprising two notices

- (1) Kâhî (Mullâ Najm ud-Dîn), popularly called Abul Qâsim, was well versed in Tafsîr, astronomy, theology, sûfism, music, riddles and history. He came to India and entered the service of Akbar, fol 97^b.
- (2) Kalîm (Mirzâ Abû Tâlib) of Hamadân, died in A H 1061 = A D 1650, fol 98^b. See No 314

Khayâbân XXIII (٢٢), comprising one notice

- (1) Lachhmîn Narâyan (Lâlah), was a clerk of Nawwâb Âsaf ud-Daulah. He was living at Calcutta, where he was the Vakîl of Nawwâb Shujâ' ud-Daulah's wife, fol 100^b.

Khayâbân XXIV (٢٣), comprising seven notices

- (1) Mubârak (Mullâ) of Nâgûr, was well versed in poetry, riddles and sûfism and wrote a commentary on the Quân, entitled نغائس العلوم. Faydî and Abul Fadl were his sons. He was buried at Akbarâbâd, fol 101^b.
- (2) Manshâ (Mirzâ Ahmad), son of Mirzâ Najm ud-Dîn 'Alî Khân, was born at Lucknow, married the daughter of Ishhâ Allâh Khân. In his youth he came to 'Azimâbâd, and lived for some time with Nawwâb Shahâmat 'Alî Khân Bahâdur. He was a pupil of Mirzâ Muhammad Husayn Qatîl, and died at 'Azimâbâd, in the house of Tasadduq Husayn Khân on the 23rd of Rabî' II,

A H 1255=A D 1839 and was buried near the tomb of Shah Arzani fol 102^b

- (3) Munir (Mulla Abul Barakat) of Lahaur In the time of Shah Jahan he was appointed a Munshi to Nawwab Sayf Khan Subahdar of Lahaur but subsequently lived with Nawwab Itiqad Khan Nazim of Jaunpur He is the author of the Maḡnawīs ساروسور and اب و رنگ and of other treatises He died at Akbarabad on the 7th of Rajab A H 1054=A D 1644 and was buried at Lahaur fol 103^b
- (4) Mauzun (Rajah Ram Narayan Singh) son of Rang Lal Diwan of Nawwab Ali Wardi Khan Mahabat Jang was born in a suburb of Azimabad and after his father's death enjoyed the warm favours of Nawwab Mahabat Jang and became the Naib of Azimabad was a pupil of Shaykh Muhammad Ali Hazin and died A H 1087=A D 1676 fol 104^b
- (5) Mahabat Jang (Nawwab Shuja ul Mulk Husam ud Daulah Muhammad Ali Wardi Khan) son of Mirza Muhammad Khurasani Fifteen years after the death of Murshid Quli Khan the governor of Bengal Bihar and Orissa he (Mahabat Jang) killed Sarfaraz Khan and usurped the government He died on the 9th of Rajab A H 1169=A D 1755 fol 105^b
- (6) Mahabat Khan (Zamanah Beg) son of Guyur Kabuli received the title of Mahabat Khan from Jahangir and that of Mahabat Khan Khanan Sipahsalar from Shah Jahan He died in A H 1044=A D 1634 fol 106^b

There is a lacuna after fol 106^b and the last notice under the letter م is missing

Khayaban XXV (ج) comprising four notices —

- (1) Nasira of Hamadan had a taste for sufism and was well versed in mathematics He studied for some time under Shaykh Baha ud Din Amuli and died in A H 1030=A D 1620 fol 107^b
- (2) Nemat Ullah Wali (Sayyid Nur ud Din) fol 108 See No 168
- (3) Nawa'i (Mir Amir Ali Shir) Wazir of Husayn Mirza was well versed in Turkish poetry was a great patron of learning and died in A H 906=A D 1500 He left one Persian and six Turkish Diwans and also several Masrawis and treatises fol 108^b

- (4) Nûrî (Qâdî Abû Yûsuf) of Shûstar, came to India during the reign of Akbar, who appointed him Qâdî. He was killed during the reign of Jahângîr, A H 1019=A D 1610, fol 109^b
- (5) Nûr Jahân Begam, daughter of Mirzâ Giyâs and wife of Jahângîr, died A H 1055=A D 1645, fol 110^b

Khayâbân XXVI (و), comprising five notices

- (1) Wâ'iz (Mirzâ Muhammad Rafî') of Qazwîn, is the author of the work انوار البيان, fol 111^a. See No 954
- (2) Wahshatî (Shâh Bakhshîsh Husayn), son of Shâh Ahmad Husayn, was a pupil of Râjah Peyâré La'l, the teacher of the writer of this work. He was born at Shaykh-pûrah in Bihâr, and was a friend of the writer of this work. He went to Lucknow and died there on the 29th of Dulhijah, A H 1262=A D 1845, fol 112^a
- (3) Wahîd (Mirzâ Tâhir) of Qazwîn, was at first the chronicler of Shâh 'Abbâs II and later on was appointed Wazîr of Shâh Sulaymân Safawî. He died in A H 1110=A D 1698, fol 113^a
- (4) Wazîr Mal, was a Hindû Kâyast of Dâ'ûd Nagar in Bihâr. He was a pupil of his uncle Lâlah Jawâhir La'l, was employed in the court at Bareilly, fol 114^a
- (5) Wilâ (Râjah Bhûp Singh) was the daughter's son of Râjah Kunwar Daulat Singh, son of Mahârâjah Kalyân Singh. Although he was brought up at 'Azîmâbâd, his father Râjah Mânîk Chând's birthplace was Lucknow. He was a friend of the writer of this work, fol 114^b

Khayâbân XXVII (ز), comprising one notice

- (1) Humâyûn Shah (Nasîr ud-Dîn Muhammad), the Emperor, fol 115^b

Khayâbân XXVIII (ح), comprising four notices

- (1) Yâs (Anwar 'Alî) of Arrah. He died at 'Azîmâbâd on a pilgrimage in A H 1262=A D 1845, fol 116^b
- (2) Yâr Muhammad is the author of the work دستور الادب. He was a contemporary of Sayyid Gulâm Husayn Khân Fîdâi Jang, by whose order he wrote a letter (quoted), fol 117^b
- (3) Yaktâ (Naurûz 'Alî Khân) son of Mirzâ Amân 'Alî Khân, was a native of Lucknow and an intimate friend of the writer of this work, fol 118^b
- (4) Yûsuf (Mîr), son of Mîr Muhammad Ashraf, was a native

of Bilgram and a school friend of the author of the Sarw i Azad (Gulam Ali Azad) He went to Lucknow for medical treatment and died there on Thursday Jumada II A H 1102=A D 1690 and was buried in Mahmud Ba_e Bilgram by the side of his grandfather fol 119^b

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مرآة الحیال

MIR'Â'Î' UL-KHAYÂL

A well-known work containing notices on Persian poets and poetesses from the earliest period to the author's time, with extensive discussions on metre and rhyme, medicine music, the interpretation of dreams, physiognomy, geography and ethics

Author Shîr Khân bin 'Alî Amjad Khân Lodî شیر خان بن علی امجد خان لودی

Beginning

ای ر تو بدد بر زبان ، طاق سخن سرای را
فکر تو ناعه ، حنون عقل گره کشای را

The author's father was in the service of Prince Shujâ', and died in A H 1084=A D 1673 In A H 1090=A D 1679 the author attached himself to the service of Sayyid Shukr Ullah Khân, who, according to Ma'âsir-i 'Âlamgîrî, p 214, was appointed Faujdâr of Dihlî in A H 1092=A D 1681

The work ends with a versified chronogram expressing the date of its completion, A H 1102=A D 1690

See Rieu, 1, p 369 , Sprenger, Oude Catalogue, p 115 , Aumer, Munich Catalogue, p 3 , Ethé, Bodl Lib Cat Nos 374 and 375 , W Pertsch, Berlin Cat p 618 , Ethé, Ind Office Lib Cat Nos 673 and 674 , Asiatic Society Bengal, Cat Nos 223-224 and 1716 , Bland, in Journal of the Royal Asiatic Society, ix pp 140 and 142 Printed, Calcutta, 1831, and Bareilly, 1848

A list of the contents is prefixed to the MS The original folios are mounted on new margins

Written in fair Nasta'liq

Dated Tuesday, 6 Rabî' II, A H 1141

Scribe الله تبارک و تعالیٰ

No 1786

foll 160 lines 7 size $7\frac{3}{4} \times 4\frac{1}{2}$ $6 \times 3\frac{1}{2}$

سعدی خوشگو

SAFĪNAH-I KHWUSHGŪ

An abstract from the second volume of *Khwushgu's Safinah* containing biographical notices of poets of the middle age

Beginning —

الحمد لله و المديك كه بدو بدعه از سرود دفتر اول سعدی خوشگوی

پایه حاصل شد اله *

For particulars see No 690 where a copy of the rare third volume of the work has been fully described

The present copy begins with Jamī and ends with Muhammad Qasim Sururi

Written in ordinary Nim Shikastah

Not dated 19th century

No 1787

foll 79 lines 15 size $8\frac{1}{4} \times 4\frac{1}{2}$ $6\frac{1}{4} \times 3\frac{1}{2}$

تذکره علی حسن گردیزی

TADKIRAH-I 'ALĪ HUSAYN GARDĪZĪ

Notices of *Rekhtah* poets with copious extracts from their compositions

Author Fath Ali commonly called Ali ul Husayni ul Gardizi
فتح علی المدعو علی الحسنی الگردیزی

Beginning —

اندازی سخن ده حمد سخن ادب سراسر که سر لوحه

کتاب را بنو محمدی مذهب نمود اله *

In the preface the author tells us that as the previous *Tadkirahs* of *Rekhtah* poets were not free from partiality and inaccuracy he thought of compiling the present work. It was written at Dihli in A H 1160 = A D 1752 See Sprenger Oude Cat p 178 Rieu m

p 1071, Ethé, Ind Office Lib Cat Nos 698-700, Garcin de Tassy, Littérature Hindoue, 2nd ed, vol 1, p 523 and Journal Asiatique, 5^e Série, vol 11, p 369

The notices, ninety-three in all, are arranged in alphabetical order, beginning with Âizû and ending with 'Abd ul-Wahhâb Yakrû

Written in ordinary Ta'liq

Not dated, 19th century

The signature "Gore Ouseley", which appears on the first page, indicates that the MS once belonged to that great orientalist

No. 1788

fol 326, lines 17-19, size $10 \times 6\frac{1}{4}$, $7\frac{1}{4} \times 3\frac{3}{4}$

خزانة عامره

KHIZÂNÂH-I 'ÂMIRAH

A copy of Gulâm 'Alî Âzâd's Khizânah-i 'Âmirah See No 700
Beginning as usual

سر کلام را بعهده مدد صانعی آید *

A list of the persons noticed in the work is given at the beginning of the copy

Written in Nasta'liq and Ta'liq

Not dated, 19th century

The MS is in a damaged condition

No 1789

fol 358, lines 17, size $8\frac{3}{4} \times 6\frac{1}{4}$, $6\frac{3}{4} \times 4$

تذکره شعراى هندی

TADKIRAH-I SHU'ARÂ-I HINDÎ

A biographical dictionary of Rekhtah poets, with numerous quotations from their compositions

Author Sayyid Abul Qâsim, otherwise called Mîr Qudrat Ullah Qâdmi, with the *takhallus* Qâsim

سید ابو القاسم عز ، میر قدرت اللہ قادری المتحاسب به واسم *

Beginning —

بدر صاحب نسل که بطا حواء العطش و
 ابرای ملک
 حاتم سوداں الم *

The author gives a short account of his life on fol 22^b. From this we learn that one of his ancestors was Sayyid Isma'il. Another ancestor Sayyid Fadil who lies buried in Ujarat was a saint of great reputation. The author then tells us that at first he placed himself under the tuition of the eminent scholars Muhammad Fakhr ud Din and Khwajah Ahmad Khan and later on studied medicine under Hakim Muhammad Sharif Khan (probably identical with the author of *علاج الامراض* etc see Nos 1009 and 1010). He further adds that from an early age he had a liking for poetry which he learnt from Hidayat Ullah Khan *talhallus* Hidayat (c fol 323^b). According to Sprenger Oude Cat. p 186 Qaim died about A.H. 1246 = A.D. 1830.

The date of completion of the work given at the beginning fol 2^a is A.H. 1221 = A.D. 1806 and several chronograms composed by the author's relatives and friends are found on fol 2 and 2^b. Sprenger Oude Cat. *loc cit* calls the work *مجموعه نثر* but it is to be remarked that *مجموعه نثر* is like several others only a chronogram given in a versified Parich by Mir Calib Ali Khan who adopted the *talhallus* Sayyid and was entitled Sayyid u. Shu'ara.

The notices are arranged in alphabetical order. The work is divided into a *Muqaddimah* twenty eight *Harf* (i.e. the twenty eight letters of the alphabet) and a *Takmilah*. The *Muqaddimah* gives a short history of the beginning of Persian and the Rekhtah poetry. The *Takmilah* or the Supplement (fol 246) contains notices of the poets particulars about whom the author could not ascertain at the time of writing the *Tadkirah*. This last section likewise arranged alphabetically ends abruptly in the middle of the letter ج with the name of بدر.

Written in ordinary Ta liq

Dated 14 October 1822

The scribe سوانی رام says that he transcribed the copy at the request of one Muhammad Jamal ud Din.

ROMANCES, TALES, AND ANECDOTES

No. 1790

pp 705 (foll 353), lines 25, size $11\frac{1}{2} \times 6\frac{1}{2}$, $8\frac{1}{2} \times 4$

زینة المجالس

ZÎNAT' UL-MAJALIS

A vast collection of useful and interesting anecdotes together with miscellaneous notices relating to history, geography, etc, etc

Author Majd ud-Dîn Muhammad ul-Husaynî, surnamed Majdî Kirmânî محمد الدین محمد الحسینی التهامی کرمانی

Beginning

بداي نامتداهی و حمد نامتصور * بران سر که سد هر دو کون اړو معمور

Rieu II, p 758, is inclined to hold that the author was a native of Kâshân, but in the preface here he is distinctly called Majdî Kirmânî. He flourished under Shâh 'Abbâs I of Persia (A H 985—1038=A D 1587 1629). As for his sources he enumerates the following works: روضة الصفا - حبیب السیر - برهه القلوب - جامع الحکایات - نگارستان - نهجت المناهج - اس حکان - تاریخ ابو سعید دینوری - کشف العمه - تاریخ حافظ انرو and تاریخ یافعی - الفرج بعد السدة

In the preface he says that he wrote the work at the instance of some friends in A H 1004=A D 1595, dividing it into nine *Juz*, each of which consists of ten *Fasl*

Juz I, on p 3, II, p 227, III, p 339, IV, p 391, V, p 431, VI, p 469, VII, p 501, VIII, p 539 and IX, p 587

The contents of the work have been fully described in Rieu *loc cit*. See also Rieu, Suppt No 395, Browne, Camb Univ Lib Cat, A S B Cat No 284, W Pertsch, Berlin Cat Nos 1017-1018. Extra-acts from the work are given in Elliot, Hist of India, vol II, p 506. See also Barbier de Meynard, Dict, Géogr, preface, p 20, Melanges Asiatiques, vol III, p 679, vol V, pp 246, 519, and Ouseley's Travels, vol I, p 19. Lithographed, Teheran, A H 1262

A detailed list of the contents added in a later hand is found at the beginning of the copy. There is a *lacuna* on p 346

A good copy. Written in beautiful Nasta'iq within gold and coloured borders with a faded front piece

Not dated 17th century

A note on a fly leaf at the beginning says that one Mun hi Sayyid Jan Khan Bahadur bought the MS for rupees forty six at Delhi from the library of Nawwab Shams ud Din Khan Bahadur

No 1791

foli 105 lines 19 size 8½ x 6 ½ x 4½

قصه حاتم طائی

QISSAH-I HATIM TÂ'Î

The popular romance of Hatim Ta'i without the author's name
Beginning —

سلسلہ سچائیوں میں درویشی را حل شانہ و سواران بہت ہوا

سر، کتابت الحج *

See Browne Camb Univ Lib Cat p 399 Rieu ii p 764 J
Aumer p 55 W Pertsch Berlin Cat p 991 A I Mehren p 33
Ethé Bodl Lib Cat Nos 449 2-41 Ethé Ind Office Lib Cat
Nos 780-783 This romance has been translated into English by D
Forbes London 1830 The text has been edited by G J Atkinson
Calcutta 1818 Another edition appeared in Constantinople 1810
Another version of the story due to Husayn Wa'iz Kashifi A H 891 =
A D 1486 is noticed in Ethé Bodl Lib Cat No 452 and W
Pertsch Berlin Cat p 992

Written in ordinary Ta'liq some folios diagonally

Dated Dul hijjah 1181 Fasli

POETRY

No. 1792

fol 606 , lines 25 , size 12×7 , 7¼×4

شاهنامه

SHÂH NÂMAH

The Shâh Nâmah of Firdausî (See Nos 1-9) The Preface of Bâysangar, the satire on Sultân Mahmûd and the chronological list of the ancient kings of Persia, occupy foll 1^b-7^a

This copy contains upwards of fifty-seven thousand distichs, or at least seven thousand above the usual number This excess is due to the following addition of Garshâsp Nâmah to the original text

گرشاسب نامه Garshâsp Nâmah, foll 523^b-606^a

Beginning, like the copy noticed in Rieu Supplement, No 195

ر کردار گرشاسب ، اندر بیان یکی نامه بد یادگار من

The Garshâsp Nâmah is, perhaps, the oldest epic poem written in imitation of the Shâh Nâmah It deals with the exploits of Garshâsp, prince of Sîstân and ancestor of Rustam The work is generally, but wrongly, ascribed to Firdausî's teacher Asadî, who died in the reign of Sultân Mahmud's son, Sultân Mas'ûd (A H 421-432=A D 1030-1040), while the date of completion of the poem, given in the concluding lines, is, as in all the known copies, A H 458=A D 1066, i e , at least twenty-six or twenty-seven years after the death of Asadî

ر هجرت درویر سپهری که کس

شدش دوازده سال پندگاه و هس

It is therefore evident that the work is of a later author , one who, according to Ethé, Bodl Lib Cat Nos 507 and 508 , Ethé, Ind Office Lib Cat No 893, and some others, was most probably 'Alî bin Ahmad ul-Asadî ut-Tûsî الاسدی الطوسی with the two Kunyas Abul Hasan and Abul Mansûr, the son of the older Asadî For this

intricate question we refer to Dr I the Ueber persische Tenzonen in Abhandlungen des Funften Internationalen Orientalisten Congresses zu Berlin 1881 Zweiter Theil erste Halfte p 64 see also Rieu in p 1038^b Mohl's preface to the Livre des rois and Turner Macan's edition of the Shah Namah vol iv appendix pp 2109-2133

The verses containing the name of the poet giving the number of *Bayts* (9 000 to 10 000) and the statement that the poem was composed in the space of two years found in some copies are not given in the present MS

It ends with an account of the death of Garhasp followed by some verses relating to a letter of condolence sent to Narman by Faridun and to a banquet given in his honour by the latter

A neat copy written in fair Nasta'liq in four gold ruled columns with a sumptuously illuminated double page Unwan and twenty six miniatures of inferior Persian style on foll 10^b 37^b 50 70 91^b 100 119^b 166 175 206^b 231^b 249 257^b 282^b 305^b 319^b 349^b 372^b 390^b 417^b 440^b 486 509^b 531^a 570 and 588

Like many other copies the present Shah Namah is divided into two halves the second of which beginning with the accession of Luhrasp and styled Luhrasp Namah لهراسب نامه begins thus with an illuminated frontispiece on fol 257^b

کهن نوح و اورنگ لهراسب شاه
 نمانم و بر دسام نه کا
 حواله راسب نه نسب بر تخت داد
 ساه ؟ ی نوح نه سر نه داد

The copy is not dated apparently 17th century

A note on the title page by اس معبد واحد لطف الله says that the MS once belonged to him The note is followed by his seal dated A H 1178

Two seals of حاجی مهدی علیخان are found at the end and another at the same place dated A H 1155 faintly reads thus

اصعب العباد بهرور المتعاقب

No. 1793

fol 585, lines 25, size $11\frac{1}{4} \times 6\frac{1}{2}$, $8\frac{1}{2} \times 4\frac{1}{4}$

The Same

Another copy of the Shâh Nâmah without any preface Beginning at once with the poem

بنام خداوند جان و خرد اله *

This copy, like the preceding, is divided into two halves, the second beginning thus on fol 313^b with the accession of Luhrâsp

چو بهر اسیر آگه شد از کار ساه
ر لشد بر کوه بودد سا از دراه

Written in ordinary Nasta'liq in four columns with an illuminated 'Unwân There are upwards of fifty tasteless miniatures of quite modern Indian style

Dated Kashmîr, Tuesday, 23 Ramadân, A H 1246 The name of the scribe is given thus in the colophon

بید فقیر الحقیر سراپا تقصیر المده ، امندوار شعاع ، آحمد
عمر الله دونه *

No. 1794

fol 619 lines 25 size $12\frac{1}{2} \times 7\frac{3}{4}$, $9 \times \frac{3}{4}$

The Same

Another copy of the Shâh Nâmah, without any preface Beginning at once with the poem

بنام خداوند جان و خرد اله *

Written in fair Nasta'liq within coloured and gold-ruled borders in four columns with a beautifully illuminated 'Unwân

About forty miniatures in ordinary Indian style Several folios have been supplied in a later hand

Dated 3 Dul-qa'd A H 985

Scribe ابن ابوالمکارم سعد الله الحکاري

No 1795

foli 384 lines 21 size $10 \times 6\frac{1}{2}$ $7 \times 4\frac{1}{2}$

The Same

A copy of the second half of the *Shah Namah* beginning with the accession of Gu_h_tasp together with a fragment of the first half

The second half comprising foli 1-301 begins thus —

حو کسئاس را داد نه اسب نعب
 فرود آمد ار نعب و بر سب ح

The fragment of the first half wrongly placed after the second occupies foli 302 — 384^b and ends with —

داستان حواب دبدن و ردوسی دفعی ساعر را *

The second half ends with the rare epilogue quoted in Rieu II, p 535^a and Etbe Ind Office Lib Cat No 878 in which the date of completion of the *Shah Namah* A H 389 = A D 999 is given —

اگر سال ر اروپا آمد
 دهم سال حسد با تا (read تا سب

Written in ordinary Nasta liq in four gold ruled columns with an illuminated head piece

In the following spurious colophon in which the scribe is called ابن يحيى the date of transcription of the copy is given as A H 789 but the hand writing the appearance of the MS etc clearly show that it was written in the 18th century —

کند العصى ابن يحيى فى اربعه سب ر صا المبارک سده سبع
 و دمانس سبع مانه *

Miniatures of ordinary Indian style on foli 22^b 24^a 45^b 67^a 78^b 86 95 121^b 147^b 161 176 188 190^a 201^b 208^b 215^a 223 228^b 238^b 243 250 251^a 256 265 and 357

A large number of folios are missing and some are misplaced The correct order should be foli 300-384 1-142 144-149 143 150-301

A good deal of the earlier portion of the first half is missing

No. 1796

foll 297 lines 15 size $9\frac{1}{2} \times 6\frac{1}{2}$ $7\frac{1}{2} \times 3\frac{1}{2}$

خلاصہ شہنشاہ

KHULÂSAH-I SHÂH NÂMAH

Tawakkul Beg bin Tûlak Beg's abridgment of Firdausi's Shâh Nâmah See No 10

Beginning as usual

حمد سعید ، و دعای بی دمایہ ، الحمد

Written in ordinary Indian Ta'liq

Dated 3 Safar A H 1239

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurs'hîd Nawwâb are found at the beginning and end of the copy

A note on a flyleaf at the beginning says that one Sayyid Qâsim 'Alî purchased this MS for rupees two only

No. 1797

foll 160 lines 18, size $11\frac{3}{4} \times 6\frac{1}{2}$, 8×4

The Same

Another copy of the same abridgment of the Shâh Nâmah beginning as usual

This copy contains a large number of miniatures in a quite modern and tasteless Indian style

Written in ordinary Nasta'liq with an illuminated head-piece

Not dated, 19th century

The seals and signatures of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurs'hîd Nawwâb are found in several places in the copy

No 1798

foll 180 lines 25 size $15\frac{1}{4} \times 7\frac{3}{4}$ 12×5^1

شہریار نامہ

SHAHRIYÂR NÂMAH

One of several poems written in imitation of Firdausi's Shah Namah Its hero is Shahriyar son of Barzu the son of Suhrâb bin Rustam

Beginning —

نام خداوند هست و حبار بدوستم اعار اس نادگار

The authorship of this work like that of some other imitations of the Shah Namah e.g. the Sam Namah (see No 1799) the Garshasp Namah (see No 1792 foll 523-606) is disputed

A copy of the Shahriyar Namah containing some fragments of the poem is noticed in Rieu n p 542 In the concluding lines of that copy quoted in Rieu *loc cit* the author calls himself Mukhtari that is to say the well known poet Siraj ud Din Usman bin Muhammad ul Mukhtari of Gazni who at first adopted the poetical title of Usman but subsequently changed it to Mukhtari and who according to some died in A H 554 = A D 1159 but according to others in A H 544 = A D 1149 (see No 24 where a copy of his Diwan is noticed) It is also stated in Rieu's copy that Mukhtari wrote the poem in the space of three years for Mas ud Shah who as pointed out by Rieu can be no other than Mas ud bin Ibrahim (A H 481-508 = A D 1088-1114) the great grandson of Sultan Mahmud The epilogue in the present copy is hopelessly damaged and all the distichs in the fourth column sixteen in all are missing Again the concluding lines quoted in Rieu do not agree with those in the present copy save and except the following first part of Rieu's first verse (the second part missing here) in which the title of the work appears —

سر شد کنوں نامتے سہر دا

From the concluding lines as extant in the present copy and from other passages in the work it would appear that the author of the work is the celebrated poet Farrukhi and that he wrote it in the space of twelve years for Sultan Mahmud The concluding lines are as follows

‘در حاتم شهریار نامه’

دو ر شد که خون نامه شهریار

... ..

دو شش سال مردم بدین نامه رنج

که تا این در آمد سراوار که ح

سپاس آنکه این نامه احکام یاف

.. . . .

نداردش یزدان که از حه ان

کسی را که این دقا ر راسته ان

دست اندر آید دعای بخوان

.. . . .

سأه هرش ی یاد آرد م را

به بیک ی به ر حاتم ارد مرا

به اند ده با این سخن یادگار

.

‘من ریز این خاک ، ناشم نکور

نقاد نه من ماه و ناهد و هور

چو زین نامه پرداخته م حاتم را

... ..

ر کستاسه ، آمد سخنه با نه ان

که روه ، ار پدر جسم کن (همخواند؟)

هو روه از در ساه کستاسه ر

.

سأه رنج با کامدش در نه ان

همدکس ، هر سو حلیده روان

به کس اکه ار کار اراده شاه

بسا سالکان ، ب اند ، ان
سر ار دد د ، ر ، دوان
د ، ان دد ار رقی و جسم حوس

بس ار رقی ، اران سرور نوم
کدار اویداش سوی ، ر نوم
الا ای حردم ، دا ش فرای

نگهیم که فردوسی ان گفته بود
کهرهای شا ، را سه ، بود
مرا رن ، ها دل آرام ناب

شد انس گفته ، ا سراسر به ام
، ام ، ها فرجه ، ده نام
حو ار فرجی نامه آمد به ن
ر فردوسی

The copy ends with the following lines in which the author refers to the *Gushtasp Namah* of Firdausi:

‘کسناس نامه فردوسی انکا خوانده شود’

سفر ناحه گوید در ان داستان	حکم حردمند روش ان
بدنگونه اد ، ن د منل	
که کسناس حوس شد ر بس بد	
بس ار رقی بسا کاه نوم	نو بود احتر بد اندش شو
دکوش انان دهر لهراس بود	عم و رقی ن دهر کسناس بود

Agam, the name of the author (Farrukhî) and of his royal patron Sultân Mahmûd are found in the following lines on fol 46^a, relating to Rustam's expedition to Khâwar against the demon Iblîs

همان تا بود شاه محمود ستر بود با کلاه و نکیه و سرور
 که بیدار شاهسه و دارد خرد از دور نادا همی جسم ند
 که خون شهریار را لهراسه شاه یکی داستان اورم ندس گاه . .
 سد دد اگر شاه با آوردن ر بظم شود بر ر علعل رمین
 به اند مرین داسته ان یادگار شود فرجی رین دسان پای دار

The names of Farrukhî and Mahmûd are found again in the concluding lines of the story relating to the destruction of the boat of Farâmurz, fol 65^a

رافد ال شاه ملایک سپاه فلک قدر هم حاه محمود شاه
 شنه داد گستر حدیو رمین که بر خاتمس مهر ناسد نکین
 به پایان رسید این سخدهای من بود بر سپهر سخن حای من
 جهان تا بود شاه را گاه داد سر احترنش برتر ار ماه داد
 سر چتر او داد بر ماه و مهر سبه اندمس داد و میدان ستر
 جهان تا بود گاه محمود داد سوی داد و دین راه محمود داد
 سر فرجی رو برآمد به گاه که شد داستان سدج در ندس ساه

In the beginning of the story relating to the horse of Rustam, who fell into the river and reached the shore after three days, and was caught hold of by Farâmurz, the name of Sultân Mahmud appears thus, fol 134^b

که خون اریبی رحس م آید سخن
 دشمسه اندرین نامور اندسه ن
 بر شاه محم بود آرم دشمسه
 که ویم و دیدم ددفت و دشمسه

The names of the author and his royal patron are found again on fol 151^a in connection with Shahrîyâr's expedition against Mâzandarân

۱۴ وں زم مسارداں ا م
دی دہ دا اں اوم
س و ناح مہ ود نادا بلعد
گرو مہجی شد نہ ہی ا ۱۵

No. 1799

foll 123 , lines 25 , size $14\frac{1}{2} \times 7\frac{1}{2}$, $12 \times 5\frac{3}{4}$

سام نامه

SÂM NÂMAH

Another poem in imitation of Firdausi's *Shâh Nâmah*, celebrating the exploits of Sâ'm, son of Narîmân, and his love adventures with Parîdukht, the Chinese princess

Beginning at once with the accession of Minûchîhr

پس انکه یکی هفته نداداشتند همه ماتم و سوک ، او داشتند

The poem begins with some verses of the *Shâh Nâmah* (No 1792, fol 31^a) relating to the Court held by Minûchîhr

The original poem begins with a hunting expedition of Sâ'm, and his falling in love with Parîdukht, whom he saw in a dream The poem concludes with Sâ'm's return to Zâbul with Parîdukht

Neither the author's name, nor the title of the work, appears in the text, but the copy bears the endorsement Sâ'm Nâmah.

The Sâ'm Nâmah is sometimes ascribed to Khwâjû Kirmânî (*d* A H 753 = A D 1352), who has been mentioned in this Catalogue, No 143, as the author of a *Diwân* For further particulars of the poem see Rieu II, p 543 , Rieu Sup No 196 II Comp Spiegel, Eran, vol 1, p 559 , Ethé, *Litteraturzeitung*, 1881, No 45 col 1736 and Bûhâr Lib Cat 1, p 243

The verse bearing the author's name Khwâjû, quoted in Rieu *loc cit* , is neither found in the present copy, nor in that in the Bûhâr Library

Written in fair Nasta'liq in four columns within coloured-ruled borders

Not dated , 17th century

No 1800

foll 44 lines 25 size $14\frac{1}{2} \times 7\frac{1}{2}$ $12 \times 5\frac{3}{4}$

نریمان نامہ

NARÎMÂN NÂMAH

This poem celebrating the exploits of Narîman and his love adventures with Humai forms probably a portion of the Sam Namah noticed under No 1799

Beginning —

فریدون حوصحاک را کرد بسب و ان ار د بکب حم بر بسب

The poem begins with the accession of Farîdun. There is a *lacuna* after fol 1^b and the earlier portion relating how Narîman fell in love with Humai whom he saw in a dream is missing

The concluding portion contains an account of the birth of Sam

The MS is incomplete and ends abruptly with the following verse —

سر از امری لب ر انوار او سوی سهرنا ۲۰ ان کرد ۲۰

Neither the author's name nor the title of the work is found in the text but on the title page the work is called نریمان نامہ

The copy contains about four thousand verses

Written in fair Nasta'liq in four columns within red ruled borders

Not dated 17th century

No 1801

foll 174 lines 23 size $12\frac{3}{4} \times 9\frac{1}{4}$ $9\frac{3}{4} \times 6\frac{3}{4}$

مولت فاروقی

SAULAT-I FÂRÛQÎ

A later imitation of Firdausi's *Shah Namah* containing a poetical history of the early Moslem conquests especially of Syria during the Caliphate of Abu Bakr translated from Ali Abd Ullah Muhammad bin Umar ul Waqidî's (*d* A H 207 = A D 823) well known work صرح السام

Translator Muhammad Bakhs̄h with the *taḥḥallus* Ashub محمد بحس المخلص به آشوب

Beginning

بندام خداوند حی احد
خداوند بی والد و بی ولد

The poem, like the Arabic original, is divided into two volumes, the present copy comprising the first

In the beginning the translator finds faults with Firdausî's *Shâh Nâmah* as containing false and exaggerated accounts of infidels and fire-worshippers, and speaks of Nizâmî in laudable terms

The date of completion of the poem, given at the end of the table of contents, p 34, is Saturday, 22 *Dulqa'd*, A H 1160 = A D 1747

In two places in the table of contents, pp 22 and 24, it is said that some passages that were missing from, or wanting in, this copy were added on the 29th of Rabî' I, A H 1179 = A D 1765

The table of contents, given at the beginning of the copy, occupies pp 1-33

Written in a hasty Indian Ta'liq in four columns

Not dated, 18th century

(Nos 1802-1803)

fol 46, lines 12, size $8\frac{1}{4} \times 5\frac{1}{4}$, $6\frac{1}{2} \times 3\frac{1}{4}$

رباعیات عمر خیام

RUBÂ'İYÂ'T-I 'UMAR KHAYYÂM

Two copies of the Rubâ'is of 'Umar Khayyâm bound together
See No 16

I

fol 2^a-29^a

No. 1802

This copy contains 338 Rubâ'is, without any alphabetical order
Beginning

آمد سحری ددا ر میخاند ما الح *

The last Rubâ'î runs thus

ای آنکه توئی حلاصه کون و مکان الح *

II

foll 35^b-46^b

No 1803

This copy likewise not arranged alphabetically contains 133 Ruba'is

Beginning —

حورشد کمد در نام نگد الح *

The last Ruba'i runs thus —

ناراں حو رانغان دندار کند الح *

Umrao Singh Sher Gil who presented the MS to this library gives the following particulars of these two copies at the beginning —

Presented to the Oriental Public Library Bankipore

30th March 1922

(Sd) UMRAO SINGH SHER GIL

SINLA

Two manuscripts in permanent ink of the (1) Re arranged selections from the quatrains of Omar Khayyam and (2) his quatrains which are the probable sources of Edward Fitzgerald's English Rubaiyat of Omar Khayyam made and written out by Sirdar Umrao Singh Sher Gil of Majitha while staying in Hungary (Europe) in 1920

Umrao Singh further adds a long note on the life and thought of Khayyam occupying foll 29^b-34^a

Written in ordinary Nasta'liq within floral borders

No 1804

foll 7 lines 30 size 9 × 6½ 6½ × 4½

رباعیات حمام

RUBÂ'ÎYÂH-I KHAYYÂM

A very modern copy of a collection of Khayyam's Ruba'is See No 16

Beginning —

ای در حرم داب بر عمل آله بی الح *

This collection consists of 101 Ruba'is

Written diagonally in ordinary Ta'liq

Not dated 19th century

VOL XX

No. 1805

fol 307 , lines 17 , size $7\frac{3}{4} \times 4\frac{3}{4}$, $5\frac{1}{4} \times 2\frac{1}{2}$

حدیقة الحقیقه

ḤADÎQA' UL-ḤAQÎQAH

A copy of Hakîm Sanâ'is Hadîqah See Nos 17-21
Beginning (without preface)

ای درون پرور آرای آله *

Written in fair Nasta'liq within coloured borders with an illuminated head-piece

The MS is worm-eaten, and the latter part is very much damaged

Not dated , 18th century

No. 1806

fol 94 lines 17 , size $9\frac{1}{4} \times 5\frac{1}{2}$, $6 \times 2\frac{3}{4}$

تہمة العراقین

'I'UHFA' UL-'IRÂQAYN

A copy of Khâqânî's Tuhfat ul-'Irâqayn See Nos 32, vi, and 33

Beginning as usual

مائدم نظارگان مملکت ، آله *

Written in fair Nasta'liq

Dated A H 1024

No. 1807

fol 94 , lines 17 , size $10 \times 6\frac{1}{4}$, $7\frac{1}{2} \times 3\frac{1}{4}$

The Same

A slightly defective copy of Khâqânî's Tuhfat ul-'Irâqayn The first forty-eight *Bayts* are wanting, and the MS opens abruptly with the following distich

حلعه ، تو دہی و راستادی

Written in ordinary Nasta liq with marginal notes and interlinear glosses

Dated 9 Dul qa d A H 1092

A seal of one مسند امجد حسن dated A H 1271 is found at the end

No 1808

fol 353 lines 21 size $10\frac{1}{2} \times 6\frac{1}{2}$ $8 \times 4\frac{1}{2}$

~ در نظمى

KHAMSĀH-I NIZĀMĪ

A copy of Nizāmī's Khamsah (See Nos 37-45)

- I معجز الاسرار Makhzan ul Asrar fol 1^b
- II حسرو و شیرین Khusrāu wa Shirin fol 29^b
- III لایلی و معجون Layla wa Majnun fol 111^b
- IV هفت پیکر Haft Paykar fol 167^b
- V اسکندر نامه Iskandar Namah fol 228^b

Written in ordinary Nasta liq in four columns within gold and coloured ruled borders with illuminated head pieces at the beginning of each poem

Dated Muharram A H 1041

Scribe سلطان محمود ولد ملک علی سنرواری

The upper parts of the last three folios are torn away

A note on the title page says that the copy was presented to the library by Khan Bahadur Doctor Asdar Ali Khan on the 1st of February 1924

No 1809

fol 246 lines 21 size 12×8 $7\frac{1}{2} \times 4\frac{3}{4}$

The Same

Another copy of Nizāmī's Khamsah

- I معجز الاسرار Makhzan ul Asrar fol 1^b
- II حسرو و شیرین Khusrāu wa Shirin fol 29^b
- III هفت پیکر Haft Paykar fol 103^b
- IV اسکندر نامه Iskandar Namah fol 148^b

The colophon at the end of this poem is dated Shawwâl,
A H 1047

The second part of the Iskandar Nâmah, called اقبالنامه Iqbâl Nâmah, begins on fol 211^b

The Laylâ wa Majnûn is wanting in this copy

Written in ordinary Nasta'liq in four columns within gold-ruled borders with an illuminated head-piece at the beginning of each work

The colophon at the end of the copy is dated, Dul-hijjah,
A H 1046

Scribe سرس ~ سین.

Pictures, all tasteless, on foll 37^b, 40^a, 44^a, 52^a, 69^b, 78^b, 88^b, 91^b, 94^a, 97^b 110^b 114^b, 116^a, 142^b, 147^b, 179^b, and 203^a

A note at the end by سلیه ان حوشه اش التماسی ندیش (probably a mistake for ندی) says that he purchased the MS at Qazwîn in Ramadân, A H 1064

A seal of one محمد بن المرحوم الحاج ابراهیم, dated A H 1241, is found on the title-page

No. 1810

fol 218, lines 25, size $9\frac{3}{4} \times 6$ $6\frac{1}{2} \times 3\frac{1}{2}$

The Same

A beautifully written copy of Nizâmî's Khamsah

I محزون الاسرار Makhzan ul-Asrâr, fol 1^b

II خسرو و شیرین Khusrau wa Shîrîn, fol 25^b

III لیلی و معن Laylâ wa Majnûn, fol 101^b.

IV اسکندر نامه Iskandar Nâmah, fol 149^b

The اقبال نامه, or the second part of the Iskandar Nâmah, is wanting

The هفت پیکر Haft Paykar is also wanting in this copy

Written in beautiful minute Nasta'liq, in four columns, within gold-ruled borders, with an illuminated head-piece at the beginning of each poem

Not dated, 17th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

No 1811

foll 21 lines 20 size $8 \times 5\frac{1}{2}$ $4\frac{1}{2} \times 3\frac{1}{2}$

حسرو سرس

KHUSRAU WA SHIRIN

A fragment of Nizami's Khusrāu wa Shirin beginning as usual —

حداردا در بومى نكشای الم *

This correct valuable copy written in the 16th century comprises only one fourth of the entire poem

Folios are missing in several places and the copy breaks off with the following line —

حمامل دستها تركردن دار

درحب دارن نهجده دار

That the present fragment forms a part of Nizami's Khamsah is evident from the fact that the title page contains the following colophon of the Mahzān ul Asrār written in the same hand as the rest

تمام شد كتاب بحسن الاسراء بحمد الله تعالى
 سلج حمادو الاول سنة اربع و عشرين و سعمائه
 فى تاريخ ابوالفتح بن
 احمد *

Written in a learned Nasta'liq slightly inclined towards Nashk in four columns within gold ruled borders

Not dated 16th century

The seals and signatures of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwushid Nawwab are found at the beginning and end of the copy

No. 1812

foll 101, lines (centre col) 17, margl. col 32, size $8\frac{1}{4} \times 5\frac{1}{2}$, $5\frac{3}{4} \times 3\frac{1}{2}$

اسکندر نامه

ISKANDAR NÂMAH

A copy of Nizâmî's Iskandar Nâmah, called here شرف نامه اسکندری, beginning as usual

حدایا جهان پادشاهی تراست * الح

The second part, or the افعال نامه, is wanting.

The last eleven verses are wanting in this copy, and it breaks off with the following line

ندام تو کردم من این نامه را

که زین کدد نقس تو نامه را

Written in ordinary Nasta'liq with an illuminated head-piece

Not dated, 16th century

Presented by Sayyid Sultân ud-Dîn Husayn on 6th November, 1918

No. 1813

foll 183, lines 15, size $10\frac{1}{4} \times 6\frac{1}{4}$, $6\frac{1}{2} \times 3\frac{3}{4}$

The Same

Another copy of the first part of Nizâmî's Iskandar Nâmah, beginning as usual

حدایا جهان پادشاهی تراست * الح

The earlier part of the MS contains marginal notes and annotations

Written in ordinary Ta'liq

Not dated, 19th century

No 1814

foll 94 lines 13 size $7\frac{1}{4} \times 5$ 6×4

اسکندر نامه

ISKANDAR NĀMAH

An incomplete and hopelessly damaged copy of the first part of Nizami's Iskandar Namah entitled variously as Sharaf Namah i Iskandarī or Iskandar Namah i Barī. See No 37-V

Opening abruptly —

و اد سعیده نکوان
سحر گوهر ناک ناحود ندر

The copy breaks off with the account of the death of Darius and his last will to Alexander. The last verse is —

دل روس ار رو' بر مناب
که نا روشنی نه بود اناب

In many places patches of thick paper render the contents illegible

Written in ordinary Nasta'liq with interlinear glosses

Not dated 19th century

No 1815

foll 362 lines 21 size $8\frac{1}{2} \times 6$ $6\frac{3}{4} \times 4\frac{1}{2}$

مسوی رومی

MASNAWĪ-I RŪMĪ

A beautifully written but damaged copy of Jalal ud Dīn Rumi's Masnawī. See Nos 59-86

Beginning with the author's Arabic preface to the first Daftar

هذا کتاب الممدوحی و هو اصول اصول الدس فی

اسرار الوصول و النفس الهم *

Beginning of Daftar I fol 1^b

سدو ار بی حوں حکایت منکند الهم *

Daftar II, beginning with the preface, fol 60^a

بنان بعضی از حکمه تاحدر مجلد دوم الف *

The poems itself begins thus on fol 60^b

مدتی این مثنوی تاخیر شد الف *

Preface to Daftar III, beginning on fol 109^a

الحکم حدود الله الف *

Beginning of Daftar III, fol 109^b

ای صیاء الحق حسام الدین بیار الف *

Preface to Daftar IV, beginning on fol 176^a

راجع راید علی تامل الطعن الرابع الی احسن المراجع الف *

Beginning of Daftar IV, fol 176^b

ای صیاء الحق حسام الدین توئی الف *

Preface to Daftar V, beginning on fol 230^a

حاصل انکه شریعه ، همچو عام - عدده مفاتیح القلوب الف *

Beginning of Daftar V, fol 230^b

شده حسام الدین که دور انجم اسه الف *

Preface to Daftar VI, beginning on fol 293^a

ایسان دایره کسده اند - این مجلد ششم اسه ، که اران تجاوز

نکند الف *

Beginning of Daftar VI, fol 293^b

ای حیات دل - حسام الدین سی الف *

Written on thin paper in beautiful Naskh in four columns within gold-ruled borders with illuminated head-pieces at the beginning of each Daftar

In the colophon to the first Daftar, fol 59^b, the scribe حسین ابن محمد رضا الرضوی القادری says that he completed its transcription on the 11th of Dulqa'd, A H 1116

No 1816

fol 306 lines 25 size $12 \times 7\frac{1}{2}$ $7\frac{3}{4} \times 5$

The Same

Another damaged and worm eaten copy of Rumi's Masnawi
Daftar I begins on fol 1^b

سعدو از بی اله *

Daftar II begins on fol 53^b

مدنی این مدنی ناخبر شد *

Daftar III beginning on fol 97^b

ای صداۃ الحق حسام الدن نثار اله *

Daftar IV begins on fol 160^b

ای صداۃ الحق حسام الدن دوی اله *

There is a lacuna after fol 204^b

Daftar V begins on fol 203^b

سه حسام الدن که نور ادبم اسب اله *

Daftar VI beginning on fol 257^b

ای حباب دل حسام الدن بسی اله *

Written in ordinary Nasta'liq in four columns

The colophon of the first Daftar fol 52^b is dated 29 Shawwal

A H 1089 and of the last A H 1094

Scribe نور محمد عرف سبام

Copious notes and annotations

No 1817

fol 364 lines 21 Size $9\frac{3}{4} \times 5\frac{3}{4}$ $6\frac{1}{2} \times 3\frac{1}{4}$

The Same

Another copy of Rumi's Masnawi

Beginning with the author's Arabic preface to the first Daftar

هذا کتاب الممدوی و هو اصول اصول الدن اله *

Beginning of Daftar I fol 2^b

Daftar II, with the preface, fol 61^b

Daftar III, with the preface, fol 115^b

Daftar IV The earlier portion of this Daftar is missing, and it opens abruptly thus on fol 185^a

آدمباش تنک آورد آن و ما الح *

Daftar V, with the preface, fol 236^b

Daftar VI, with the preface, fol 298^b

Written in small Nasta'liq in four columns with copious notes and annotations

Not dated, 17th century

The title-page bears a seal of one سید محمد شمس الدین, dated
A H 1267

No. 1818

fol 293 lines 25, size 8½ × 5, 5½ × 3

The Same

A very minutely written, but damaged copy, of Rûmî's
Masnawî

Daftar I, with the author's Arabic preface, fol 1^b

Daftar II, with the preface, fol 49^b

Daftar III, with the preface, fol 90^b

Daftar IV, with the preface, fol 143^b

Daftar V, with the preface fol 188^b

Daftar VI, with the preface, fol 237^b

Written in minute Nasta'liq in four columns within gold borders with illuminated head-piece at the beginning of each Daftar

Copious marginal notes and explanations

Not dated, 17th century

No 1819

fol 129 lines 13 size $7 \times 4\frac{1}{4}$ $4\frac{1}{2} \times 2\frac{3}{4}$

(اسكاف مشوي رومی)

(INTIKHÂB-I MASNAWÎ-I RÛMÎ)

Selections from the Masnawî of Rumi without title or author's name

Beginning —

ای خدا ای فصل روحان را تا نو باد هیچ کس نبود روا

The work consists of selections from the Masnawî summarily grouped under seventy six *Bab* each treating of a particular subject. The work begins at once with the first *Bab* می توحد الباری عز اسمه and ends with the seventy sixth باب موت الانوار.

A list of the contents occupying four folios is given at the end of the work.

Written in ordinary Nasta'liq

According to the colophon the scribe حکیم الله transcribed this copy in Jumada II A H 1237 for his friend Maulawî Ibrahim

No 1820

fol 12 lines 16 size $8\frac{3}{4} \times 5\frac{3}{4}$ $6\frac{1}{2} \times 3\frac{1}{2}$

مرعوب القلوب

MARGÛB UL-QULÛB

A slightly defective copy of the well known Masnawî on the elements of mysticism and Sufism generally ascribed to the celebrated mystic Shams ud Dîn Tabrizî (d A H 645 = A D 1247) the spiritual guide of Jalâl ud Dîn Rumi.

This copy agreeing with No 1841 in Ethé Ind Office Lib Cat begins with a short preface. The authorship is ascribed to Shams i Tabrizî.

Beginning of the preface fol 1^a

الحمد لله رب العالمين انى كتاب مرعوب القلوب ار كعنا سنع
المسانع قطب الامم شمس الدنيا و الدن سمس بدرى قدس
الله سره العرب اسب تصدق ار براى همه مردان *

The poem itself begins thus on the same folio

نکویم حمد رب العالمین را عطا کو کرد بر ما عقل دین را

The date of composition given in some copies, is A H 757 = A D 1356, and as Shams-i Tabrizi, to whom the authorship is ascribed, died in A H 645 = A D 1247, that is to say, 112 years before the composition of the work, the statement seems to be quite unfounded. Comp Ethé, India Office Lib Cat Nos 1840-1841, and 1765, 10, G Flügel 1, p 526, Rieu II p 874, Bûhârî Lib Cat vol 1, No 476-vii. See also Hâj Khal v, p 495

This copy does not give the date of composition. Like the India Office Lib copy, No 1841, the text, consisting of one or more verses, is followed by Hadîs or quotations from the Qurân illustrating the meaning of the text.

The ten *Fasl*, into which the poem is divided, are as follows

- 1 در بیان توبه, on fol 3^a
- 2 در بیان روح (not marked), on fol 4^a
- 3 در وصوکه سلاح المومنین است, on fol 5^b
- 4 در ترک دیبای دوزخ, on fol 7^a
- 5 در بیان تحرید و تعزید, on fol 8^b
- 6 در بیان معرفت, on fol 9^b
- 7 در بیان حق و محبت, on fol 7^b
- 8 در بیان عاشق و معشوق, on fol 8^a
- 9 در بیان فنا و بقا, on fol 8^a
- 10 در بیان مهر و افامت

In the colophon the work is called *حقایق نامه*, and is ascribed to Shams ud-Dîn Tabrizi

تمام سند حقایق نامه شیخ المسایح اعز ، العارفین رده السالکین احو
المحققین سبہ سالار مددان طریقه ، شاهسوار مردان حمده ، شمس الدین
و الدین حضرت شمس الدین تبریز نور الله ذرۃ و روح الله روحه *

Written in fair Nasta'liq The Arabic quotations are written in good Naskh

Dated 2 Jumâdâ II, year not given , apparently 18th century

No 1821

fol 210 lines 17 size $9 \times 4\frac{3}{4}$ $6\frac{1}{4} \times 3$

دیوان خسرو

DÎWÂN-I KHUSRAU

A copy of Khusrâu's Diwan See Nos 125 and 127
Beginning —

ای رحال ما برون در بر حال کی رسد آلم *

Corresponding to fol 196 (margin) No 125

The Gazals are arranged in alphabetical order except the first

six The first of the alphabetical Gazals begins thus on fol 3

حو در حمی زوی از حنده لب ممد انکا آلم *

Written in ordinary Nasta'liq

Dated A H 1098

Scribe عا الله

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwars̄hid Nawwab are found at the beginning and end of the copy

No 1822

fol 378 lines 21 (centre column) marginal col 14

size $10 \times 5\frac{3}{4}$ $6\frac{3}{4} \times 3\frac{3}{4}$

کلیات سعدی

KULLIYÂT-I SA'DÎ

A copy of Sa'dî's Kulliyat See Nos 91-93

Contents

Beginning with Bisitun's preface —

سکرو سناس معبود برا حل حلاله آلم *

I The usual six Risalahs The first (در بغیر دساحه) beginning on fol 3*

سناس بدعاب و سناس بی دباب آلم *

Second Rîsâlah (در مجلس دنگانه), in five Majlis, (1) on fol 6^a, (2) on fol 8^a (margin) (3) on fol 11^a (without heading), (4) on fol. 12^b (margin), (5) on fol 15^a

Third Rîsâlah (در سوال صاحب دیوان), on fol 19^b

Fourth Rîsâlah (در عقل و عوق), on fol 20^b

Fifth Rîsâlah (در نصیحت الملوك), on fol 22^a

Sixth Rîsâlah subdivided into the usual three Hikâyât, viz, (1) رساله در نصیحت الملوك wrongly styled, fol 27^b (margin) (2) رساله در نصیحت الملوك, fol 28^b, (3) رساله ملک شمس الدین تازی گوی, fol 30^a

In the conclusion of this section the scribe محمد جعفر شیرازی says that he completed the transcription in Jumâdâ II, A H 1046

II Gulistân, fol 31^b

The colophon, fol 86^a, is dated 19 Jumâdâ II, A H 1046 wrongly written 1460

III Bûstân, fol 86^b

The colophon, fol 165^a, is wrongly dated thus

۱۴۶ سنه ۱۴۱۰ در رجب probably meant for 14 Rajab, A H 1046

IV فصاید عربی, beginning on fol 165^b

نسخه کتبی الح *

V فصاید فارسی, arranged for the greater part in alphabetical order, beginning on fol 172^b

نسخه سپاس نعمه و مدد حدایرا الح *

VI مراثی beginning on fol 196^a

دل شکسته که مرهم دهد دگر بارش *

VII مسمعات, beginning on fol 200^a

تو چون خلق برتری و روی بر تانی الح *

VIII برحیعات, beginning on fol 204^a

ای رله تو هر چه می کمیدی الح *

IX The colophon, fol 209^a, is dated Sha'bân, A H 146, i e, 1046

X بیانات in alphabetical order, beginning on fol 209^b.

اول دفتر بنام ایرد دادا الح *

The colophon fol 288 is dated Sha ban 1 H 1046

XI بدائع in alphabetical order beginning on fol 288^b

الحمد لله رب العالمين على الم *

The colophon fol 324 is dated 9 Ramadan 1 H 1046

XII حوائج in alphabetical order beginning on fol 324^b

سناس و حمد بنان حدارا الم *

The colophon fol 330^b is dated 13 Ramadan 1 H 1046

XIII عربات ودم in alphabetical order beginning on fol 335^b

لى بار ناگربركه دل د هواى الم *

XIV كتاب صاحب beginning on fol 342^a

الحمد لله على نعمه الم *

XV رباعيات in alphabetical order beginning on fol 366^b

هر ساعتم اندون بگوئند خود را الم *

XVI مردبات beginning on fol 375

و رب علام صاحب الم *

The colophon is dated 27 Ramadan 1 H 1046

Scribe محمد جعفر ابن عتاب الله سرارى

Written in good Nasta liq within gold ruled borders with beautiful illuminated head pieces at the beginning of each section The first fourteen folios are supplied in a later hand

No 1823

fol 340 lines (centre column) 12 margl col 28 size $12\frac{3}{4} \times 8$
 $7\frac{1}{4} \times 4$

The Same

Another copy of Sa di s Kuliyat

Contents —

I The usual six Risalahs preceded by Bisitun's preface beginning —

شکرو سناس معبود را جلب و ده الم *

There is a *lacuna* after fol 1^b, and almost the entire portion of Bîsitûn's preface, the whole of the first Rîsâlah (در تقدیر دیباچه), and the first Majlis of the second Rîsâlah are wanting

The second Majlis of the second Rîsâlah begins thus on fol 4^b

قال الله تعالى يا ايها الدين الحق *

The third Majlis, on fol 7^b, the fourth, on fol 9^a (margin), the fifth, on fol 12^a

Third Rîsâlah (در سوال صاحب ديوان) on fol 17^a

Fourth Rîsâlah (در عقل و مقلق), on fol 18^b

Fifth Rîsâlah (در مصيبت ملوك), on fol 20^a

Sixth Rîsâlah, subdivided into the usual three Hikâyât, (كاريه, 30^a) حكایت شهسار الدين, fol 28^b, حكایت انكبانو, fol 27^b, انافا حان begins on fol 27^b

II گلستان Gulistân, beginning on fol 30^b with a sumptuously illuminated double-page 'Unwân

III بوستان Bûstân, fol 89^b, likewise beginning with a richly illuminated double-page 'Unwân

IV عولیات و قدیم, arranged in alphabetical order, beginning on fol 168^b, with a beautifully illuminated double-page 'Unwân

ای یار ناگزیر که دل در هوای توست، الحق *

V و مایه عربی, fol 174^b, beginning with an illuminated head-piece and a double-page 'Unwân

حدیث، بجملی الحق *

VI و مایه فارسی, in alphabetical order, fol 179^b, beginning with similar illuminations

شکرو سپاس و مده، عرب حدایرا الحق *

Fol 186 is supplied in a later hand, and is followed by a *lacuna*

VII فی المدايحه و المصيحه, fol 199^b, beginning with a similar frontispiece and 'Unwân

وقتها یکدم بر آسودی تدم *

corresponding to the initial Bayt in No 1125 of Ethé, Ind Office Lib Cat (under the heading Mulamma'ât), No 683 of Ethé, Bodl Lib Cat, and No 782 of Berlin Cat, Pertsch, p 805

VIII ترحیعات, fol 203^b, beginning with decorations

ای سرو بلند و نامده، دوسه، الحق *

IX preceded by فهرست occupying fol 209-214 and arranged in alphabetical order beginning on fol 214^b with a sumptuously illuminated double page Unwan

اول دفتر بنام ارد دانا اله *

X fol 277^b beginning with the usual illuminations

الحمد لله ب العالمين لا اله *

XI حوام in alphabetical order beginning on fol 296^b with illuminated head piece and Unwan

سناس و حمد بی دانا خدا را اله *

XII مقطعات in alphabetical order beginning on fol 304^b with the usual illuminations

طریق و رسم صاحب د لداست اله *

XIII another series of Muqattaat in alphabetical order beginning on fol 319^b

بو اس نکردهی از فعل خدنا می عندهی *

XIV حساب in three Majlis beginning on fol 322

دل السعدی الهمی اله *

XV First Majlis beginning on fol 328^b

اللعن الی الی اله *

XVI Second Majlis fol 330^b (margin) beginning

خدنا سنج السناس ابو نواس اله *

XVII Third Majlis fol 332 beginning

حدس معمراند صاحب الی و العرس اله *

XVIII fol 333^b beginning

شخصی از فقهی سوال کرد اله *

XIX رابعات in alphabetical order beginning on fol 334^b

هر ساعدم اندون نکرشد خدنا اله *

Written in fair Nasta'liq within gold and coloured borders with profusely illuminated Unwans and head pieces at the beginning of each section and with a list of contents occupying two beautifully illuminated pages at the beginning

Foll 99–108 are supplied in a modern hand

Three miniatures of good Persian style on foll 14^a, 36^b, and 75^a

Not dated, 17th century

No. 1824

foll 261, lines (centre col) 17, margl col, 12, size 12 $\frac{3}{4}$ × 8, 7 $\frac{1}{4}$ × 4

The Same

A beautiful, well-written and finely illuminated, but hopelessly confused and disordered, copy of Sa'di's *Kulliyât*. There are no catch words, and many folios seem to be missing.

The copy begins with the usual six *Risâlahs* which suddenly break off on fol 35^b, after which the next folio contains verses belonging to the section *ماید فارسی*. The *ترجمات* begin on fol 72^a, followed by *طیبات* on fol 76^b. The *مراثی* begin on fol 133^b, *مات*, on fol 138^a, *بدائع*, on fol 165^a (most of the folios inserted in this section belong to the section *طیبات*), *عریای ودم*, fol 220^b (margin), *صاحیه*, on fol 227^b (margin), *مقطعات*, on fol 247^a, *هریات*, on fol 251^a, *رباعیات*, fol 258^b.

Written in beautiful Nasta'liq within gold-ruled borders with a beautiful and sumptuously illuminated double-page 'Unwân.

Miniatures of good Persian style on foll 1^a, 80^a, 109^a, 149^a, and 168^b.

Not dated, 16th century.

No. 1825

foll 197, lines 16, size 13 × 8 $\frac{3}{4}$, 12 × 7 $\frac{1}{2}$

The Same

A damaged copy of Sa'di's *Kulliyât*. Spaces for headings and Arabic passages have been left blank throughout.

Contents

I Bisitûn's preface, beginning

شکرو سپاس معدودی را حلب و درته الم *

II The usual six *Risâlahs*, foll 2^b–17^a

III *Gulistân*, foll 17^b–55^a

IV *Bûstân*, foll 55^b

The colophon, fol 97^b (margin), is dated Jumâdâ I, A H 1132

- V فصاد فارسی in alphabetical order beginning on fol 98 —
 شکر و سانس و نعم و ملک حدادرا الح *
- VI مرانی beginning on fol 108 —
 دل که مرهم دهد دگر ناش الح *
- VII ملمعات on fol 110^b beginning —
 نو حوس حلق بربری الح *
- VIII برحعات fol 112^b beginning —
 ای رلف نو هر حمی کمندی *
- IX طباط in alphabetical order except the second beginning —
 اول دندر بعام ارد دانا الح *
- X بدائع in alphabetical order on fol 160^b beginning —
 الحمد لله رب العالمین علی الح *
- XI حوائم in alphabetical order fol 181^b beginning —
 سانس و حمد بی نانس حدادرا الح *

There are numerous *lacunæ* in the latter portion of the copy and folios are missing and also misplaced

Written in ordinary Nasta liq

Not dated 18th century

The seal and signature of Savyid Safdar Nawwab of Patna are found at the beginning and end of the copy

No 1826

fol 149 lines 14 size $8\frac{1}{2} \times 4\frac{3}{4}$ $5\frac{1}{2} \times 2\frac{3}{4}$

نوسان

BÛSTÂN

A good copy of Sa di s Bustan beginning as usual —

بعام جهاندار حال آفرین *

Written in good Nasta'liq within gold-ruled borders with an illuminated head-piece

Not dated, 15th century

No. 1827

fol 240, lines 9, size $5\frac{1}{4} \times 3\frac{1}{2}$, $3\frac{1}{2} \times 1\frac{1}{4}$

The Same

Another copy of Sa'di's Bûstân, beginning as usual

Written in fair Nasta'liq

Foll 1-3 and 7 are supplied in a modern hand

Foll 4-6 are left blank, and the contents are wanting

The original folios have been placed in new margins

Dated Aurangâbâd, Rabî' II, A H 1093

The name of the scribe is not given, but the last folio contains a note by Muhammad 'Alî bin Zarrîn Raqam (see Taḍkîrah-i Khwush Nawîsân, p 66) saying that he strongly believes that this copy of the Bûstân is due to the penmanship of his father, the celebrated calligraphist Hidâyat Ullah Zarrîn Raqam, who according to the Taḍkîrah-i Khwush Nawîsân, p 58 (foot note), died in A H 1118 = A D 1706. The note is followed by a seal, bearing the inscription
محمد علي بن زرين رقم

Presented by Sayyid Safdar Nawwâb of Patna

No. 1828

fol 124, lines 25, size $11\frac{3}{4} \times 6\frac{1}{4}$, $8\frac{1}{2} \times 4\frac{1}{4}$

شرح بوستان

SHARH-I BÛSTÂN

A commentary on Sa'di's Bûstân, by Tamîz ud-Dîn bin Muhammad Yâwar محمد یاور الدین بن تیمز

Beginning

بنام خداوند جان آفرین اله - اکبری نامی بنام چهاردار را نامی

انتدائیہ گتہ اود *

A note at the beginning says that this commentary was lithographed in the Asiatic Lithographic Company Press Calcutta in A H 1244=A D 1828

According to the colophon the transcription was completed on the 10th of Shawwal A H 1254

Ordinary Nasta hq

Scribe اكر على احمدى عدد اللهى

The signature of Muhammad Isma'il the second son of the donor's father Muhammad Bahshī Khan appears at the end of the copy

No 1829

fol 9 lines 12 size 9½ × 6½ 7 × 3½

معتمد الصلوة

MUQADDIMAT US-SALĀT

The well known Maṣnawī poem on ablution legal prayer and fasting

Author Sharaf ud Dīn Bukhārī سرف الدین بخاری

Beginning —

نام حق پر زبان همی زانم که بکار و دلس همی حوانم

The poem popularly called after its first words نام حق Nam 1 Haq was composed according to the majority of copies in the year 693 of the Rihlat=A H 703 (A D 1303) This copy like that at Copenhagen (A F Mehren p 6 No VII) contains the wrong date viz 393 of the Rihlat=A H 403 (A D 1012) which is evidently due to the scribe's careless reading ٣٩٣ for ٦٩٣

For other copies see G Flügel 1 p 512 Etthe Bodl Lib Cat Nos 1767 and 1768 Etthe Ind Office Lib Cat Nos 2554-2558 As Soc Bengal Nos 548-549

A commentary on the poem by Ikhtiyār bīm Gīvaṣ ud Dīn ul Husaynī is noticed in the Ind Office Lib Cat No 2558 another composed by an anonymous author in A H 1079=A D 1669 is mentioned in As Soc Bengal No 550

This copy full of clerical mistakes is written in a careless Nasta hq

In the colophon dated Monday 6 Jumada I (the year is not given) it is said that the MS was copied in the house of Mirza Kalb Ali Beg Mahallah Mundi Dal Banaras

Not dated apparently 19th century

No. 1830

fol 86 lines 15, size $9\frac{1}{2} \times 6$, 7×4

هفت بند و قشاید کاشی

HAF'I' BAND WA QASÂ'ID-I KÂSHÎ

The well-known Seven Stanzas of Kâshî (see Nos 114-116), together with his Qasîdahs

Beginning of the Haft Band as usual

السلام ای سایه اب السلام

The Qatîdahs, without any alphabetical order, begin thus on fol 4^b

ای ر بدر آفریدش پید، وای اهل دین
وی ر عرب ملاح نازوی تو روح الامین

Written in ordinary Nasta'liq

The title page contains a seal bearing the following inscription —

اعتماد الدولة راحه سد یوسه ، علمخان بهادر

Not dated, 19th century

No. 1831

fol 122, lines 17, size $8\frac{1}{2} \times 5\frac{3}{4}$, $6\frac{1}{2} \times 3\frac{3}{4}$

معادن الرما

MA'ÂDIN UR-RIDÂ

A detailed commentary on the Haft Band of Kâshî, illustrated by sayings of the Prophet, Imâms and other holy and distinguished persons

Beginning

کلامیکه مطلع و معطوس بحکله مدانی رفیع محلی و مرین

اسم النج *

The commentator, whose name could not be traced, dedicates the work to Amîr Hasan Ridâ Khân, after whose name it is so entitled

The date of composition A H 1197 = A D 1782 is expressed by the title of the work and is given in a versified chronogram at the end

The work is mentioned in Sprenger Oude Cnt p 457

Written in ordinary Indian Ta liq

In the colophon dated 16 Jumada I A H 1245 the scribe سعد بن حسن says that he transcribed this copy for his younger brother Sayyid Ahmad Bahshi

No 1832

fol 99 lines 16 size $11\frac{1}{2} \times 6\frac{1}{2}$ $6\frac{1}{2} \times 3\frac{1}{2}$.

عمدة المطالب

'UMDAT UL-MATÂLIB

Another commentary on the Haft Band of Kashi

Commentator Sayyid Muhammad Radawi سعد محمد روضي

Beginning —

* الحمد لله الذي رغبنا للاعتقاد لا لئانه الدس من بطاعته طاعهم الحج

The work is dedicated to Mirza Muhammad Ali Khan whose name is introduced thus

* نواب دليور الدوله دلاور الملك مرزا محمد عليخان بهادر ضرور

The date of completion of the work 9 Rabi I A H 1272 = A D 1855 is expressed by several chronograms at the end

Written in ordinary Nasta liq within coloured borders with an illuminated Unwan

Not dated 19th century

The name of Sayyid Safdar Nawwab of Patna to whom the MS once belonged appears on fol 1^b

A seal bearing the inscription لسان السلطان محمود الدوله منسى and dated A H 1277 is found on the title page

A note at the end by Sayyid Muhammad Hasan Khan better known as Sayyid Muhammad Nawwab Radawi says that he purchased the MS from Munshi Talib for rupees twelve on the 27th of Muharram A H 1290 The note is followed by his seal dated A H 1290 and bearing the inscription سعد حسن حال عرف محمد

نواب روضي

No. 1833

fol 45, lines 15, size $8\frac{1}{4} \times 5$, 6×3

زاد المسافرین

ZÂD UL-MUSÂFIRÎN

A copy of Amîr Husaynî Sâdât's Zâd-ul-Musâfirîn See No 117
Beginning as usual

ای بر تراران که حمد (همه که) کعتند الح *

Written in ordinary Nasta'liq

Not dated, 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshid Nawwâb are found at the end of the copy

No. 1834

fol 73, lines 11, size $8 \times 4\frac{3}{4}$, $5\frac{1}{2} \times 3$

زبدة الرمل

ZUBDA'I' UR-RAML

A versified treatise on geomancy

Author Mu'in bin Nizâm معین بن نظام

Beginning

هر کرا عمل راهبر باشد کار او سرسبز چو در باشد

In several places the author calls himself ابن نظام Ibn-i Nizâm (see fol 10^b, 29^b, 52^b), but on fol 2^a he gives his name as Mu'in, while in the conclusion, fol 72^a, he calls himself Mu'in-i Nizâm. It is therefore evident that his name was Mu'in and his father's Nizâm.

The date of composition of the work, A H 706 = A D 1306, is given on fol 3^a.

The title of the work is given in the following verse on fol 4^a

نسخه را چون تمام کردم من زبدة الرمل نام کردم من

A copy of the work is noticed in A S B Cat No 551

Fol 1-54 are written in ordinary Nasta'liq, and fol 55-73, in fair Nasta'liq

The colophon is dated Sha'bân, A H 1224 Fasli

No 1835

fol 50 lines 17 size $10 \times 5\frac{1}{2}$ 7×4

دیوان ابن یمن

DÎWÂN-I IBN-I YAMÎN

A slightly defective copy of Ibn i Yamîn's Diwan containing Gazals in alphabetical order See Nos 137-139

Beginning —

حور جا بجا ف د حرم وصل جان ما

ناری نداد دوس سراند رنای ما

The MS breaks off in the midst of the Gazals ending in the letter م with the following line —

ای یمن ر ایس هجران دسوحدم تا وعدة وصال نو معرو در شدم

Written in ordinary Nasta'liq

No date 19th century

The seals of Nawwab Sayyid Vilayat Ali Khan, and Sayyid Khwurshid Nawwab are found at the beginning and end of the copy

No 1836

fol 300 lines 11 size $5\frac{1}{2} \times 3$ $3\frac{1}{2} \times 2$

دیوان حافظ

DÎWÂN-I HÂFIZ

A copy of the Diwan of Hafiz See Nos 151-158

The MS is slightly defective at the beginning and opens abruptly with the Gazal beginning with the line —

ای دروغ مایه حس از روی حساں سما العجم *

The Masnawî beginning with the line —

الا ای اهووی وحسی گنجانی *

is styled here (fol 249) Wahshî Namah وحسی نامه

Saqi Namah fol 252^b beginning —

ندا ساقی از من برو بدس شایه العجم *

Mugannî Nâmah, fol 256^a, beginning

معنی دواى نکلدادک ، رود آله *

Qasîdahs, fol 257^b beginning

ای درج تو بددا ادوار ناساهی آله *

Tarjî'bands, fol 269^a beginning

ای داده نداد دوستداری آله *

Muqatta'ât, fol 279^a, beginning

وساد حرح نندیم و نندویم همی آله *

The Muqatta'ât are followed by several Musaddasât, a Maṣnawî and a few Rubâ'is

The Rubâ'is, in alphabetical order, begin thus on fol 289^b —

بر گیر شراب طرب انگرو و بنا آله *

The MS ends with two versified chronograms on the death of Hâfiz

Written in ordinary Nasta'liq.

In the colophon, dated ۱۱۸۷, the scribe علام مهدی ولد محمد says that میر محمد ناصر died shortly after transcribing the earlier portion of the copy, and that he (علام مهدی) completed the transcription at the request of his brother Gulâm Haydar

WORKS OF DIFFERENT POETS BOUND IN ONE VOLUME

(Nos 1837-1838)

fol 389 lines (centre col) 19 margl col 50 size 10½ × 7 9 × 5½

The Kham sah of Nizami and Khusrāu bound in one volume

I

Centre Col

No 1837

۵۰ و ۸ نظامی

KHAMSAH-I NIZĀMĪ

The Kham sah of Nizami See Nos 37-40

(1) Makhsau ul Asrar معجز الاسرار beginning on fol 2^b —

بسم الله الرحمن الرحيم هست کلید د گنج حکم

(2) Khusrāu wa Shirin خسرو و شیرین beginning on fol 34^b —

حداردا د نوبی نکسی آلم *

The colophon fol 118^b is dated 18 Dul hijjah A H 889

(3) Layla wa Majnun لیلی و مجنون beginning on fol 119^b —

ای نام نو بهتری سرا عار آلم *

(4) Haft Paykar هفت پیکر beginning on fol 181^b —

ای جهان دده بود خویش ار نو آلم *

The colophon fol 202^b is dated Isfahan 13 Dul hijjah A H 890

(5) Isl andar Namah اسکندر نامه beginning on fol 203^b —

حدانا جهان ناساهی برا آلم *

The Sharaf Namah or the second part of the Isl andar Namah begins thus on fol 343^b —

حد ۵ کجا گنجی ارد دد آلم *

No. 1838

خمسه خرد

KHAMSAH-I KHUSRAU

The K̲hamsah of K̲husrau See Nos 128-131

(1) Matlâ ul-Anwâr , beginning on fol 2^b

خمسه و دسسه ، ده ملک قدیم بسم الله الرحمن الرحيم

(2) Shûrîn wa K̲husrau , beginning on fol 71^b —

حدارودا دلم را ، م نکسای آلم

(3) Majnûn wa Laylâ beginning on fol 158^a —

ای داده بدل خریدم رار آلم *

(4) Hasht Bihsht , beginning on fol 209^b

ای کسایندم رانم حود الم *

(5) Iskandar Nâmah , beginning on fol 277^b

ایان پادشاه حدائی ترا ، الم *

The colophon, fol 368^a, is dated 15 D̲ul-hijja, A H 910

Scribe محمود بن حلال بن محمود یوسف القمی

The Iskandar Nâmah of K̲husrau is followed by the well-known Masnawî poem Pand Nâmah of Farîd-ud-Dîn 'Attâr See No 46 xii

The Pand Nâmah is styled here, both at the beginning and end, Nasâ'ih ul-Walad, and its opening line differs from that of the other known copies, beginning on fol 368^b

ایته دا کسدم بد ام کردگار عالمی خلق ار صغار و ار کدار

آلک در آدم دمدم او روح را داد ار طوفان بجات او روح را

The K̲hamsah of Nizâmî (centre column), dated A H 889, is written in good Nasta'liq, within gold-ruled borders The K̲hamsah of K̲husrau (margl col), dated, A H 910 is written in exceedingly beautiful minute Nasta'liq

The first four folios at the beginning are most profusely illu-

minated and sumptuously decorated with beautiful floral designs. The names of the poems are written in gold in two beautifully illuminated stars at the beginning.

A note on the title page records the price of the MS as rupees six hundred.

A seal on the same page bears the inscription *من علامت با علی موسی رضا*. Miniatures both Persian and Indian styles on foll 5^a 16 18 49 56^b 59 64^a 71^b 74^b 77^a 104^a 108^b 139^a 142^a 143^b 146^b 147^b 149^a 150^b 165^a 173^b 176^b 190^b 193 194^a 195^a 199 201^b 203^b 205^b 209^b 216^b 220 223^b 227^b 229^b 234^a 239 240^b 244 249^b 264^b 282^b 284^b 298^a 301^b 306^b 319 320^b 330^b 335^a 336^b 339 and 362^b.

(Nos 1839 1840)

foll 113 lines 15-19 size 7×4½ 6×3½

The Diwans of Hafiz and Qasim Anwar both slightly defective at the end.

I

Margl Col

No 1839

دوان حافظ

DÎWÂN-I HÂFIZ

The Diwan of Hafiz See Nos 151-161

Beginning —

الا نا ادبا السامی الخ *

The Gazals arranged in alphabetical order break off in the middle of the letter *ن* with the following line —

دسب رنج دو همل نه که سود صرف نکام
دانی احر که نکام چه حواهد نودن

II

Centre Col

No 1840

دوان قاسم انوار

DÎWÂN-I QÂSIM ANWÂR

The Diwan of Qasim Anwar See No 170

Beginning —

من متحاره سودا رده سر گردادم الخ *

The first alphabetical *Gazal* begins thus on fol 2^a —

ای صبح سعادت ز من تو هویدا آیم *

Tarjī'bands, beginning on fol 108^a

بیا ای عشق عالم سوری عم قدم بر چشم من نه در مقدم

Rubâ'is, without alphabetical order, beginning on fol 111^a —

کر دلبر ما سیوه مستان کیرد دا عالمی خود هزار داستان کیرد

The Rubâ'is are followed by a *Maṣnawî*, beginning with the line

مقتدای ملک امام بشو " ای اندر اریان دین یروز

The *Maṣnawî* breaks off with the line —

مطب عالم امان دین و هدی ساه دین شیخدا و مولانا

Some clever hand has changed the *takhallus* Qâsim or Qâsimî to Qâ'im or Qâ'imî

Written in minute *Nasta'liq*

Not dated 16th century

(Nos 1841-1844)

fol 564, lines (centre col) 14, margl col 27, size 10 × 6½, 8 × 4½

An exceedingly beautiful and neatly written copy containing the *Dîwâns* of *Khusrau*, *Hasan*, *Hâfiz* and *Auhadî*

I

fol 1^b-564^b

No 1841

دبوان خسرو

DÎWÂN-I KHUSRAU

The *Dîwân* of *Khusrau Dihlawî* See Nos 125-127

Contents

(1) *Gazals* in alphabetical order, fol 1^b-564^a (centre col), beginning

ای باد بروج برفکن آن روی آتسناک را آیم *

(2) Qasidahs foll 2^b-60^b beginning

ربان که در معنی کلند گدا است اله *

The first alphabetical Qasidah begins thus on fol 8

ای داب نو حراعی ادواں کنرا ا اله *

(3) Tarjī at foll 60^b-63 beginning

ای دل حا مائدة ره سوی حاباں طلب اله *

(4) Muqatta at foll 63^a-76^a beginning

اردها بدس است و نبع ادد عت انام سد اله *

(5) Ruba is in alphabetical order foll 76^a-92^a beginning

ای انکه سد ار طعلب ادم بددا اله *

Another series of Ruba is also in alphabetical order foll 92^a 92^b beginning

ندمود نم روی خو ستم خود را اله *

(6) kards or single verses in alphabetical order foll 92^b 93^b beginning

ندان نکه کانسان رمور جدا ست دل الروح من امر ربی کواس

II

foll 94^b-365^a

No 1842

دیوان حسن دهلوی

DĪWÂN-I HASAN DIHLAWĪ

The Diwan of Hasan Dihlawī See Nos 132 133

Beginning —

ای رم اادده بر سعید و سناه اله *

(1) Gazals in alphabetical order beginning on fol 95 —

ای عره حو ماة نو روئی مروده عدد را اله *

(2) Masnawī beginning on fol 340 —

بنا ای گهر حوی درنای عت اله *

(3) Muqatta'ât, beginning on fol 341^b —

در حق همدکس بدرم حر گمان دیک آله *

(4) Rubâ'is in alphabetical order, beginning on fol 343^a —

ای فصل تو تخته شوی دادندہا آله *

The Diwân concludes with a few Qit'ahs

III

fol 361^b–549^b

No 1843

دیوان حافظ

DIWÂN-I HÂFIZ

The Diwân of Hâfiz See Nos. 151–161

Beginning with the preface of Gulandâm

حمد بسعد و بدای بسعد آله *

(1) Gazals in alphabetical order, beginning on fol 365^b —

الا یا ایہا السامی آله *

(2) Masnawîs, beginning on fol 535^b

الا ای آھوی و شعی ککائی آله *

(3) Sâqî Nâmah, beginning on fol 537^a

بیا سامی آن مہی کہ حال آورد آله *

(4) Mugannî Nâmah, beginning on fol 538^a

معنی ککائی دوتائی برن آله *

(5) Muqatta'ât, beginning on fol 539^a

درین وادی ندادک سیل بسدو آله *

(6) Rubâ'is, in alphabetical order, beginning on fol 540^a

برگیر شراب طرف انگدرو بیا آله *

IV

Foll 550^b-564^b

No 1844

دیوان ارحدی

DÎWÂN-I AUHADÎ

The Diwan of Shaykh Rukn ud Din Auhadî See No 134

This copy of Auhadî's Diwan contains only a small number of Gazals beginning —

د حرات عاشقان کو دستبند الیم *

It breaks off with a Rubaî beginning thus —

عشق مار سر کوی خود سحر کرد الیم *

Some folios are misplaced The right order seems to be foll 1-182^b 189-390^b 183-188^b 396-564^b

Written in beautiful minute Nasta'liq within gold ruled borders with two most sumptuous finely illuminated and beautifully decorated Unwans at the beginning The headings are ornamented throughout

Not dated 16th century

A biographical notice of Khusrâu copied from some *Tadhkirah* by the donor's father Muhammad Bahshî Khan is found at the beginning of the copy

(Nos 1845-1846)

foll 422 lines centre col 17 margl col 45 size $9\frac{1}{4} \times 5\frac{1}{2}$ $7\frac{1}{2} \times 4\frac{1}{2}$

A very beautiful and neatly written MS containing the Kulliyats of Salman and Sa'dî

I

Margl Col

No 1845

کلیات سلمان

KULLIYÂT-I SALMÂN

The Kulliyat of Salman Sawajî See No 147

Contents —

(1) Qasidahs and Tarkib bands arranged mostly in alphabetical order beginning fol 1^b —

هر دل که در هوای حماس حال دایم الیم *

(2) Another series of Qasîdahs without any order, beginning on fol 75^b

دوس در لوح فلک خط معما دیده اند اله

(3) Elegies, beginning on fol 86^a

بر سرای کمنه دلگیر دنیا دل منه اله *

(4) Muqatta'ât and satires, beginning on fol 95^b

نداد صدر صفت که بوسه اله

This section ends with a long Qasîdah in praise of 'Alî, the fourth Khalifah, beginning on fol 123^b (margin)

ای رمیده آسمان عالم بالا شده اله *

(5) Tarjî'bands, beginning on fol 124^b (margin)

ما مریدان کوی هماریم

(6) Gazals in alphabetical order, beginning on fol 128^b (margin)

اگر حسن تو نکساید نقاب از حیره دعوی را اله *

(7) Rubâ'is, beginning on fol 212^b (margin)

ای کار کداران درت شمس و رحل اله *

(8) Khwurshîd wa Jamshîd, also called Jamshîd wa Khwurshîd, the love story of the prince of China and the princess of Rûm, beginning foll 220^a-290^b (margin)

الهی یزد اسرار نکسای در کدحینه اسرار نکسای

The poem, dedicated to Sultân Uways, was, according to the following Qit'ah at the end, fol 290^b, completed in Jumâdâ II, A H 763=A D 1362

شد این ربیع معانی حمادی دای سنه ثلاث و ستن و سعمایه تمام

Some folios at the beginning are misplaced, and the right order seems to be foll 1-2, 12-13, 3, 11, 14 23, 4 10, 24 290

11

Centre Col

No 1846

کتاب سعدی

KULLIYÂT-I SA'DÎ

The Kulliyat of Sa dî See Nos 91-93

Contents —

(1) Bustan called in the colophon fol 196^a سعدی نامه
Sa dî Namah beginning on fol 76 —

بنام حواریان اورس الہ *

(2) Qasā'id 1 Arabī beginning on fol 196^b —

حسنہ بکلی المدامع لا بکلی الہ *

(3) Qasā'id 1 Farsī without any alphabetical order
beginning on fol 211^a —

ای نفس اگر بدند؟ و بگری الہ *

An index giving the opening distich of each Qasidah is prefixed
at the beginning

(4) Marāṣī beginning on fol 242 —

دل ۰ کہ مرهم کد دگر نارس الہ *

(5) Musallaṣat or the poem in three languages ۰
Arabic Persian and Turkish It is also called Mulamma at
See No 92 (11) beginning on fol 249 —

۰ ای الہدی انکا و اصلح الہ *

(6) Tarjī at beginning on fol 247^a —

ای رلف بو هر حمی کمندی الہ *

(7) Kitāb ʾut Tayyibat or pleasant Gazals in ʾl
phabetical order beginning on fol 261^a —

اول دوبر نام ارد دانا الہ *

This section is preceded by a فهرست occupying foll 254^b-261

(8) Muqatta at without heading beginning on fol 338

، دگر کس دگر نا حواس حہ الہ *

(9) رباعیات Rubâ'iyât, without heading, beginning on fol 349^a —

بس چون تو ملک زمانه در نیت ، دشتاد آسم

(10) فردیات or single verses, beginning on fol 355^a —

هرگز بود آدمی بدین دینائی اله

(11) گلستان Gulstân, beginning on fol 358^b —

مده ، حدای را عرو حل اله

(12) شش رساله , or the usual Six Risâlahs —

First, beginning on fol 403^b —

سپاس و ستایش بدعايه ، اله

Second, in five Majlis, on foll 405^b (margin), 407^a, 408^b (margin), 409^b (margin), 411^a (margin)

Third (دیوان) , beginning on fol 414^a (margin) —

الحمد لله رب العالمين ... اما بعد این کتاب اله

Fourth (در عقل و عشق) , beginning on fol 415^a —

سالک راه خدا پادشه ملک سخن اله

Fifth (در نصیحت ملوک) , beginning on fol 416^a —

الحمد لله الكافي ، الخلايق اله

Sixth, on fol 419^b (margin), subdivided into the usual three Hikâyât, viz, (1) Sa'dî's interview with Sultân Abâqâ Khân, repeatedly called here Abâkhâqân (2) انا حافل در نصیحت انکیانو and (3) حکایت ملک شمس الدین تازی

Written in elegant minute Naskh within gold-ruled borders, with beautifully designed head-pieces at the beginning of each work. The headings are ornamented throughout.

According to the colophon, dated 17 Rabî 'I 1057, the scribe درویش شاه ، سین ابن مولانا محمد رضاء اصمعیانی transcribed the copy for Farîdûn Beg at the time when he (the scribe) was accompanying Ali Mardân Khân (governor of Kâbul and Kashmîr in Shâh Jahân's time, see No 1 p 4) on his journey to Balkh —

تم الرسالات ، بس کانه بعون الله فاصی الکاحات و کافى المهمات کانه و راضیه تراب اودام فعرا درویش شاه حسن ابن مولانا محمد رضاء اصمعیانی عفر دونه و ستر عدونه فی تاریخ یوم الابدین هعدهم شهر ربیع الاول

سده سنع و ~ ن بعد الف من الهجرة النبوية در و منی که د رکاب طغر
 اندسات عصد الخلافة العظمی دوات امیر الامرا علی مردان حل عارم سفر
 حذر ابر نیلیم بودیم بطریق نادکار حبه دندان شکاعت و رعب نداه احسان
 و ملاطعت انداه منازل دندان شکاعت و نکه نار معرکه سهامت اعلی
 شخص اهلب و مردمی ناظم مقام از ~ ی فردوس نیک سمب
 بعد بر نایب و صوب انعام بدربوب *

The title page bears several Ard didahs and notes the dates of which range from A H 1082 to A H 1115 All the seals are illegible

No 1847

fol 50 lines 12-15 size $9\frac{1}{2} \times 5\frac{1}{2}$ $6\frac{1}{2} \times 3\frac{1}{2}$

نسخه المصالح

TUHFAT UN-NASÂ'IH

A slightly defective copy of Yusuf Gada's Tuhfat un Nasa'ih
 See No 162

The first three verses are wanting in this copy it opens abruptly with the following line not found in No 162 —

دند و دانه اسمان هم مدور نصفه الحج *

The second line in this copy درنا و سنان حوبها الحج is the fourth in No 162

The date of composition of the poem given in this copy is like No 162 A H 790 = A D 1392 but the number of the *bayts* given here is 725 instead of 781 in No 162

Written in ordinary Ta liq

Dated 1st June 1842

No. 1848

foll 101, lines 15, size $8\frac{1}{4} \times 5, 6 \times 3$

دیوان مغربی

DÎWÂN-I MAGRIBÎ

A copy of the *Diwân* of Muhammad *Shirîn Magribî* (d. A.H. 809 = A.D. 1406) See No 165

Beginning as usual with the preface

و به ثقی الحمد لله الذی اداء و عروس الکون الهم *

Contents

- 1 An Arabic poem, fol 4^a, beginning

كما اذکرة من مدل الهم *

- 2 Masnawî in praise of *Shâh Rukh*, fol 4^b, beginning

، پس از بیدی درین دیوان اشعار الهم *

- 3 Arabic poems, fol 5^b, beginning

یا فایدا صفاته عن داته الهم *

- 4 *Tarjî'ât*, beginning on fol 13^b

آفتاب وجود کرد اشراق الهم *

- 5 Gazals in alphabetical order, beginning on fol 29^a

حورشید رحمت چو گش ، بددا الهم *

- 6 *Rubâ'is*, beginning on fol 98^a

ای گشته عنان زوی تو از حام جهان الهم *

Written in ordinary *Nasta'liq* within red borders.

Dated 21st *Dulqa'd*, the second regnal year of Muhammad *Shâh Gâzî*

The seals of *Nawwâb Sayyid Vilâyat 'Alî Khân* and *Sayyid Khwurshîd Nawwâb* are found on the title-page

No 1849

foll 23 lines 12 size $8 \times 5\frac{1}{2}$ $5 \times 2\frac{3}{4}$

گوی و حوگان

GŪI WA CHAUGÂN

A very beautifully written copy of the Gui wa Chaugan also called Hal Namah by Arifi Harawi who died in A H 853 = A D 1449
See No 172

Beginning as usual —

راں بسق کہ حسب حال گویم آلم *

Written in perfect Nasta liq within gold and coloured borders with an illuminated head piece The original folios have been placed in gold sprinkled margins

Three miniatures of the Indian school are found on foll 8^a 9^b and 21^b respectively

Not dated 16th century

This valuable copy was presented to the library on February 1st 1924 by Khan Bahadur Dr Asdar Ali Khan who acquired it from one Pandah Ram Rajendar Deo Narayan Sinha of Shahabad

The MS once belonged to the great orientalist Sir William Gore Ouseley

No 1850

foll 284 lines 20 size $7\frac{3}{4}$ $4\frac{1}{2}$ $6 \times 4\frac{1}{2}$

ه ۷ ار رنگ حامي

HAFT AURANG-I JÂMÎ

A very good but unfortunately incomplete copy of the Haft Aurang or the seven Maṣnawis of Jami See Nos 180 and 182-183

I

بعده الاحرار on fol 1^b beginning with the usual preface —

حمدا لمن جعل حلالا *

The poem itself begins thus

بسم الله الرحمن الرحيم هسـ صـ صـ صـ سر خوان کریم

The colophon, fol 24^b, is dated A H 988

II

المدة لله که بخون گر هتم * , on fol 25^b, beginning with the usual Rubâ'i —

المدة لله که بخون گر هتم *

Beginning of the poem as usual

انتدی بسم الله الرحمن الرحيم الحج *

Dated Safar, A H 988

III

الهی عذرة امدد نکشای الحج * , on fol. 65^b, beginning

الهی عذرة امدد نکشای الحج *

A very interesting copy is noticed under No 196

Dated 12 Rabi' II, A H 988

IV

در ناع اذیم لاحوردی صناع هـ ران نکهرة ردی , on fol 118^a It is slightly defective at the beginning, and opens abruptly thus

در ناع اذیم لاحوردی صناع هـ ران نکهرة ردی

Some verses are also wanting at the end

V

الهی کمال الهمی تراسـ * , on fol 166^b, beginning as usual

الهی کمال الهمی تراسـ *

Dated Safar, A H 989

VI.

First *Daftar*, on fol 196^b, beginning

الله الحمد مدل کل کلام الحج *

Second *Daftar*, on fol 255^b, beginning

بسمو ای گوس یر وسانه عسو *

Thrd *Daftar* on fol 269^b beginning —

حمد ارد نه کا سب ای دل آلم *

VII

سلامت و اسال on fol 284^b beginning —

ای بادب ناه حال عاسال *

The entire *Maṣnawī* except the first thirty verses is missing

Written in beautiful minute *Nasta liq* within four gold ruled columns with an illuminated head piece at the beginning of each *Maṣnawī* and a small Persian miniature at the end of each

Scribe حلی اس

No 1851

fol 144 lines 14 size $10\frac{3}{4} \times 7$ $5\frac{1}{4} \times 2\frac{3}{4}$

الذهب

SILSILAT UD-DAHAB

An exceedingly valuable and most elegantly written copy of the first *Daftar* of Jamī's *Silsilat ud Dahab* See under Nos 180-187

Beginning as usual

Written in a perfect *Nasta liq* within illuminated borders with beautiful floral designs on margins The first two pages are sumptuously decorated

Dated A H 983

Scribe علی رضا الکاتب

This valuable MS was purchased for the Library for rupees twenty five only

No 1852

fol 170 lines 13 size $8 \times 4\frac{1}{2}$ $5\frac{3}{4} \times 3$

یوسف و زلیخا

YŪSUF WĀ ZULAYKHĀ

A copy of Jamī's *Yusuf wa Zulaykhā* Beginning as usual

Written in ordinary *Nasta liq* within ruled and coloured borders with an ordinary illuminated head piece

The MS contains several miniatures of the modern Indian school Spaces for pictures are left blank in some places

Not dated, 19th century

A note at the end says that Bahâdur 'Alî Khân, son of Muhammad Khân bin 'Abd Ullah Khân, Zamîndâr of Kîshampûr, Itâwah, purchased this MS for Rupees eight from Qutb ud-Dîn of Râmpûr on the 27th February, 1845

No. 1853

fol 155, lines 15, size $10\frac{3}{4} \times 6$, $7 \times 3\frac{1}{2}$

The Same

Another copy of Jâmi's Yûsuf wa Zulaykhâ

Beginning as usual

Written in fair Nasta'liq within ornamented lines with an illuminated 'Unwân

Modern and tasteless illustrations

Dated A'H 1246

Scribe نظام الدینی

No. 1854

fol 21, lines 18, size $9\frac{1}{4} \times 5\frac{1}{4}$, $7 \times 3\frac{1}{2}$

حاشیة شرح رباعیات

HÂSHIYAH-I SHARḤ-I RUBÂ'İYÂT

Comments on Jâmi's commentary on his own Rubâ'is (see Nos 181 ix, and 209), by Walî Muhammad ولی محمد

Beginning

محمد علی می کہ رباعی عناصر اربعہ محمد نویس گفته اوسہ الم *

Walî Muhammad tells us in the preface that although Jâmi's commentary on his own Rubâ'is had removed a good many difficult points, there were still many intricacies in the commentary itself that required explanation He, therefore, wrote the present work at the request of some of his friends

Written in ordinary Nasta'liq

Not dated, 19th century

No 1855

fol 38 lines 17 size $8 \times 4\frac{1}{2}$ $5\frac{1}{2} \times 3$

لوامع

LAWAMI'

Jami's commentary on the Wine Qasidah of Umar Ibn al Iarid See No 181-VII

Beginning —

چال من حمل الح *

Written in Naskh

Dated Safar A H 906

No 1856

fol 136 lines 11 size $7\frac{1}{2} \times 4$ $5\frac{1}{2} \times 2\frac{1}{2}$

دیوان هلالی

DÎWÂN-I HILÂLÎ

A copy of the Diwan of Hilali Astarabadi (d A H 936=A D 1529) See No 228 where a fragment of the Diwan is noticed

This copy a complete one contains Gazals in alphabetical order and like No 228 begins —

ای روز خدا در نظر ار روی تو مازا الح *

Muqatta at beginning on fol 131^a —

ای سده نامه کر برای کتاب الح *

Rubas beginning on fol 133^b —

ار نسکه مرا دولت دیدار کم است الح *

Written in ordinary Nasta liq within coloured borders

Dated A H 1190

Scribe کوکل حد

Presented by S Khuda Bakhsh 18 10 1910

No. 1857

foll 128 lines 9 size $6\frac{1}{2} \times 3\frac{1}{2}$, $3\frac{1}{2} \times 1\frac{1}{2}$

شاه و گدا

SHÂH WA GADÂ

A mystical Maṣnawî, also styled شاه و درویش, by the same
Hilali

Beginning

ای وجود تو اصل شر موحود هستی و بودی و خواهی بود

The Maṣnawî has been translated into German verse by H. Ethé (Morgenländische Studien, Leipzig, 1870, pp 197-282), see also Ethé, 'Ueber persische Tenzonen', in 'Abhandlungen des funften internationalen Orientalisten-Congresses', Berlin, 1882, vol II, pp 130-135. For other copies of the work see Rieu II, p 656, W. Pertsch, Berlin Cat, pp 36, No 1, 711, No 6, and 895, Sprenger, Oude Catalogue, p 427. Cat Codd Lugd Bat II, p 122, Cat des MSS et Xylographes, p 389, J. Aumer, p 35, Ethé, Bodl Lib Cat Nos 1022-1025, Ethé Ind Office Lib Cat Nos 1426-1429, etc

A splendid copy, written in beautiful Nasta'liq within gold lines with gold borders and gold stars throughout. The first two folios are beautifully illuminated.

Not dated, 17th century

The original folios have been placed in new margins

No 1858

foll 100 lines 11, size $5\frac{3}{4}$, $4\frac{1}{2}$, $3\frac{1}{2} \times 3$

دیوان ناصحی

DÎWÂN-I NÂSIHÎ

An exceedingly valuable and rare copy of Nâsihî's Dîwân
Beginning

همین دوله را در عین حاسور تو بس ما را

که بی یاد تو از دل بر نمی آید نفس ما را

The poet is not mentioned in any *Tadhkirah* Taqī Auhadī vol II fol 752^a alone on the authority of Mir Alī Shīr (Majalis un Nafa'is) meagrely remarks that Nasīhī a poet of the middle age lived in *Khurasan*. The same Taqī quotes only one verse from the poet. It is not found in the present *Diwan*. The following particulars regarding the poet are gathered from the work itself.

In the following verse of a Ruba'ī fol 90 he says that he was born at Ūbah but flourished in Harat —

مولود من ار اوبه اگر هسب چه عب
د شهر هری ر و نما نده ام

He enjoyed the warm favour of Sultan Husayn Mirza (who ascended the throne of Harat A H 873=A D 1468 and died in A H 911=A D 1505) whom the poet repeatedly praises *eg* on fol 8^b —

حسب عاری شهر معدلک سلطان حسن
انکه سد ار اندر خودش فص دل نازل مرا

It would appear from the following verse on fol 79 that the poet lived in a Madrasah for ten years —

ده سال سد که ندهه معدم مدرسه
انکا معام د ده دروازه شماس

where according to the following verse on fol 89^b he once became ill —

د مدرسه ناصحی مریض افنادسب
مستان نکاک بوس درگاه

In several places he refers to some of the distinguished persons of Sultan Husayn's court *eg* Sufi (fol 84) who is most probably identical with *Shaykh* Sufi Alī (see *Habīb us Siyar* vol III juz 3 p 342) Mirak Naqqash (see *Habīb ib*) Bana'ī the well known poet (see this Cat No 215)

On fol 87^b is found a Ruba'ī of the poet said to have been inscribed on the bow of Sultan Muzaffar (who conjointly with his brother Mirza Badī uz Zaman ascended the throne of his father Sultan Husayn in A H 911=A D 1505)

That Nasīhī survived his royal patron Sultan Husayn is evident from the following chronogram fol 81^a expressing the date of the latter's death in A H 911=A D 1505

شاه هرات خسرو عاری حو ار - تمان
 رحلت دمود یافه ، ارین - اکدان کتاب
 کردم سوال سال وفاتس ر عمل گف ،
 تاریخ فوت او بطل - ار شده هرات

The words شاه هرات (King of Harât) are equal to 911.

The Dîwan consists of Gazals, arranged in alphabetical order
 Mustazâds, fol 77^a, beginning

هر لحظه بر آرم ر دل سوخته آهی
 آهی و چه آهی
 آهی که بود ار تم رخساره ماهی
 ماهی و نه ماهی

Muqatta'ât, fol 80^b, beginning

صاحب ، وصل و کرم - واحه با جود و سخا
 که حدید ، تو دصد رنگ - برون می آید ،

Rubâ'is, fol 89^a, beginning

ای روی تو تانده تر از صد بدر اسه ، آلی *

The MS ends with a Tarjî'-band, beginning on fol 95^b —

ما مظهر دات کدیائیم آلی *

Written in ordinary Nasta'liq

Not dated, 17th century

The original folios are placed in new margins

No 1859

fol 83, lines 15, size $8\frac{3}{4} \times 6\frac{1}{4}$, $6 \times 3\frac{1}{4}$

دیوان آصفی

DÎWÂN-I ÂSAFÎ

A copy of the Dîwân of Âsafî (*d* A H 923 = A D 1517) See
 No 219

Beginning as usual —

سار اناد حدانا دل ویرانی را الهج *

The MS ends with a few Ruba is

Written in ordinary Nasta liq

According to the colophon dated Bardawan 27 Asarh 1173 Bengali year the scribe transcribed the MS for one Shaykh Na'im Ullah —

Scribe

امہ سنگہ واد کمو سنگہ اس کدومل کہاری موم نالوار ساکی وصدہ
حدیبوں لاهو *

The seals of Nawwab Sayyid Vilayat Ali Khan* and Sayyid Khwushid Nawwab are found in several places

No 1860

fol 116 lines 10 size $6\frac{3}{4} \times 4$ $4\frac{1}{4} \times 2\frac{3}{4}$ *

لایلی ر محبوں

LAYLĀ WA MAJNŪN

A copy of the romantic Masnawī Laylā wa Majnun by Ḥatīfī
(d A H 927 = A D 1521) See No 222

Beginning as usual —

اس نامہ کہ حمامہ کرد بغداد الهج *

The concluding verse is wanting in this copy

Written in fair Nasta liq

Not dated 17th century

The original folios are mounted on new margins

A seal of one Shaykh Rajab Ali dated A H 1223 is found on the title page

The name Syud S Nawwab (probably meant for Sayyid Sā'idar Nawwab of Patna) is found on fol 1^b

No 1861

fol 51, lines 15 size $7\frac{1}{2} \times 4\frac{3}{4}$, 6×3

The Same

A defective copy of Hâtîfî's Laylâ wa Majnûn

The MS opens abruptly with the line

چون و من شکسته دل ر مکتد ، رفتی سوی خانه حاد ، شد

Corresponding with line 2, fol 30^v, of the preceding copy

Written in fair Nasta'liq

Not dated, 18th century

No. 1862

fol 62, lines 12, size $9\frac{1}{4} \times 6\frac{1}{4}$ $5 \times 2\frac{3}{4}$

فوح الحرمین

FUTÛH UL-HARAMAYN

A very beautifully written copy of Muhyî Lârî's (d A H 933=A D 1526) Futûh ul-Haramayn See Nos 226-227

Beginning

ای دو بهان عرفتہ آلامی تو الح

Written in elegant Nasta'liq within gold borders with an illuminated head-piece Beautifully painted drawings representing the Harem, mosques and other sacred places are found on fol 18^b, 32^a, 33^b, 34^a, 38^a, 39^a, 43^b, 45^a, 46^b, 53^a, 56^a, 58^b, 59^b, 61^a and 62^a

Not dated, 16th century

Scribe نظامی مدق

This beautiful copy was presented to the library in 1916 by Hakîm Muhammad 'Abd ul-Qayyûm, a well-known physician (Hakîm) of Patna

No 1863

fol 330 lines (centre col) 21 margl col 17 size $11\frac{1}{4} \times 5\frac{1}{4}$ $8 \times 3\frac{1}{4}$

کتاب اهلی شیرازی

KULLIYÂT-I AHLÎ SHÎRÂZÎ

A good copy of the Kulliyat of Ahlî Shîrazî (d. A.H. 943 = A.D. 1536) See No 231

Contents

- 1 سحر حلال Sihr ı Halal preceded by the usual preface beginning on fol 2 —
ای همه عالم بر دوی شکوه الهم *
- 2 Sham wa Parwānah سمع و پروانه beginning on fol 11^b —
بنام انکه ما را از عذاب الهم *
- 3 مثنویات معروفه در صلب سنون beginning on fol 28^a —
حه بهالسا اس حکمت سنون الهم *
- 4 Qasidahs قصائد beginning on fol 28^b —
الهی سر دفتر حکمت الله *
- 5 Elegies مرای beginning fol 59^b —
را حسرتا که دندۀ حسرت بر آب شد الهم *
- 6 Tarkīb bands fol 63^b beginning —
کس عرب من دسد واقع بر اسرا جدا الهم *
- 7 Tarjī bands fol 70 beginning —
ای دهان و لب را جان خوشتر الهم *
- 8 Muḥhammasat fol 71 beginning —
اس همه جسم تو ای عاشق کس نفاک الهم *
- 9 Miscellaneous (معرفات) fol 71^b beginning —
رهی ر ساعر عس تو در سنن دلداد الهم *
- 10 Muqatta at fol 72^b beginning —
ای دل بخود نمیر که کردی خلاص از انکه الهم *

- 11 Gazals in alphabetical order, fol 82^b, beginning —

ای حیرت صفات تو بدد زبان ما الخ *

- 12 Mustazâd, fol 238^b, beginning

چون شاح گل آروز که در خانه زیدی الخ *

- 13 Rubâ'iyât-ı Sâqî Nâmah in alphabetical order, with the usual preface, beginning on fol 239^b

بعد از حمد و مدای جان آفرین الخ *

The first Rubâ'î begins thus on fol 240^b

ساقی مدحی که کارسار سه ، خدا الخ *

- 14 Rubâ'iyât-ı Ganjfeh with the usual preface, beginning on fol 245^a

یوشیده نماید در ارباب صورت الخ *

The first Rubâ'î begins thus

ای سرو سبزی حاکم ، ره ، وف ، حرام الخ *

The initial Rubâ'î in No 231 is the thirteenth here

- 15 Miscellaneous Rubâ'îs (رباعیات متفرقه), beginning on fol 250^a —

یارب گداه آلوده ر دنیا مدرم الخ *

- 16 Mu'ammiyât, beginning on fol 281^a

آب دیوان خوش بود وان لعل له ، ران خوشتر اسد ، الخ *

- 17 Artificial Qasîdah in praise of Mîr 'Alî Shîr with the usual preface, beginning on fol 284^b

حمدی از حد امرون و ، پاسی از فداں ندرون الخ *

The Qasîdah begins on fol 285^b

دسیم کاکل مسکین کراسه ، چونتو نگار الخ *

- 18 Artificial Qasîdah in praise of Sultân Ya'qûb, with the usual preface on fol 299^b

حمد بعدد و سپاس بعباس مر ، صرف عرب را الخ *

Beginning of the Qasîdah on fol 300^b

هولای حمد ، کوید ، دسیم عددر نار الخ *

19 Artificial Qasidah in praise of Shah Isma'il Safawī with the usual preface beginning on fol 314^b —

حمد و ستایش بعباس صانعی را اله *

The Qasidah begins as usual fol 323^b —

شوای کس کوب دستم باد بهار اله *

Written in fair Nasta'liq within coloured borders with an illuminated head piece

Dated Shahjahanabad Rabi II A H 1183

Scribe اندر برکاس

Four seals of Jalāl ud Dīn Haydar two of which are dated A H 1243 and the other two A H 1249 are found on foll 1^a 82^a 283^b and 330 respectively A note on the title page by the same Jalāl ud Dīn here called حلال الدین حیدر ابن حاجی معنی الدین ۱۱۰۰ says that he purchased the MS for rupees twenty five at Akbarabad in 1816 when he was the Sirishtahdar of the Criminal Court Another note of his is found on fol 82^a

Another seal partly illegible but dated A H 1154 faintly reads thus on the title page —

حاج میرور جنگ بهادر مدبری محمد شاه نادر شاه عاری *

No 1864

fol 23 lines 13 size 9 × 4 $\frac{3}{4}$ 5 $\frac{1}{4}$ × 2 $\frac{3}{4}$

مسوی حسنی

MASNAWĪ-I HUSAYNĪ

A Masnawī in praise of God the Prophet the early Caliphs the Imams with an account of the Sufic Khanwādahs and the author's Silsilah

Beginning —

ای مقام تو اسماح کلام و ربو مطرمت سحن نظام

The author who adopts the *taḥallūs* Husaynī (see fol 19) gives a chronogram fol 9^b expressing the date of one Shaykh Husayn's death in A H 958 = A D 1551 It is therefore evident that the poem was written after that date

The folios, mounted on new margins, have been misplaced throughout

Written in fair Nasta'liq

Not dated, 17th century

No. 1865

fol 6, lines 16, size $8 \times 4\frac{1}{2}$, $5\frac{1}{2} \times 2\frac{3}{4}$

دیوان نویدی

DÎWÂN-I NAWÎDÎ

A collection of the Gazals of the poet Nawîdî of Nîshâpûr, who came to India during the reign of Humâyûn, and died, according to the Nigârîstân-i Sak̤hun, p 136, at Ujayn on his way to Mecca in A H 973=A D 1565

The Dîwân consists of twenty-nine Gazals with the peculiarity that in each of them the use of a certain letter of the alphabet is avoided, that is to say, all the verses of a Gazal consist of such words as do not contain a particular letter. For example, the first Gazal in which the letter **و** is avoided, begins thus

صد نکر که شد دوله ۱۰ وصل تو میسر

گر دید ر حور بند رحه ۱۱ دیده منور

The second Gazal consists of verses in which the use of the letter **ب** is avoided, and so on

A copy of Nawîdî's Dîwân with similar arrangements is noticed in Bûhâr Lib Cat vol 1, p 339. According to the preface in that copy the poet wrote this Dîwân with the object of presenting it to the Emperor Humâyûn personally, but owing to adverse circumstances he could not get an opportunity of appearing in the royal presence, and had to send a copy of it to the emperor

Written in ordinary Ta'liq

Dated 23 Ramadân, A H 1266

Scribe عبد الحافظ

No 1866

fol 112 lines 17 size $8\frac{3}{4} \times 5\frac{3}{4}$ $6\frac{1}{4} \times 3\frac{1}{4}$

دیوان سانی

DĪWAN-I SANA'Ī

A damaged and badly written copy of Husayn Ṣana'ī's Dīwan. A very good copy of this Dīwan has already been noticed under No 250.

Beginning with the poet's preface —

حمیدی کہ مکمل سخن گذار صاحب شعر و نادره گوین بلاغ
 دیوان الح *
 '

The copy No 250 begins with a slightly defective preface but by an oversight this was not mentioned in the notice of that copy.

It would appear from the preface that the poet wrote a Saqī Namah which he presented to his royal patron Sultan Ibrahim Mirza who highly appreciated the composition. He further adds that in A H 976 = A D 1568 (in copy No 250 A H 99) when Ibrahim Mirza was proceeding to repel the rebellious Qazaq Khan and the Taklu tribe and was encamped at Nishapur he (the poet) was asked by that prince to compose a Qasidah in imitation of a certain Qasidah of Lisani. This he did to the immense satisfaction of the prince. Thus encouraged the poet collected his poems and prefixed them to his Saqī Namah.

Beginning of the Dīwan as in No 250

در روش حس و نار * سی خوشما الح *

Rubā is in alphabetical order beginning on fol 37^b

مرباد که دنده عرق کرد مرا الح *

Folios have been misplaced in several places. Fol 39 is to be followed by fol 104.

Written in careless Ta liq

Not dated 19th century

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwārshid Nawwab are found at the beginning and end of the copy.

No. 1867

fol 95 , lines 18 , size $10 \times 6\frac{3}{4}$, $7\frac{1}{4} \times 3\frac{3}{4}$

The Same

Another copy of the *Dîwân* of *Khwâjah Husayn Şanâ'î Mashhadî* (d. A H 996 = A D 1587) See No 250

Qasîdahs, not in strict alphabetical order, beginning as in No 250

در روش حسن و ناز هست بسی خوش نما الح *

Gazals in alphabetical order, beginning on fol 68^a.

و نه چه هست این که هر گه بیدم آن رحسار را الح *

The *Dîwân* ends with a few *Rubâ'is* Copious marginal notes and interlinear glosses to the Qasîdahs are found on fol 1^b—68^a

Written in ordinary Indian *Ta'liq*

Dated 14 *Shawwâl*, A H 1089

Scribe مصیم

The concluding *Rubâ'is* are due to the penmanship of نظام الدین ولد شاه الله بن شیخ مصطفی انصاری

No. 1868

fol 320 , lines 17 , size $8\frac{1}{2} \times 5\frac{1}{4}$, $6\frac{1}{4} \times 3\frac{1}{2}$

دبوان محتشم

DÎWAN-I MUH'Î ASHAM

A copy of *Muhtasham Kâshî's Dîwân* See No 251

The present collection is different from the one noticed under No 251, and begins with Qasîdahs Some folios are missing at the beginning and the copy opens thus

همای گفته ام اوج ملک ، پروار که دارد
اگرچه مرغ بخشن من بود همخوانه با عفا

Contents

Qasîdahs in alphabetical order, fol 1^a

Tarjî'-bands, fol 179^a , beginning

بمحمد خالو یکتا دلا زبان یکسای *

Tarkīb bands fol 184^a beginning —

داری ای دل بکهاں گرهوس سامانی اله *

Qasidahs in praise of kings nobles and eminent persons fol 189^b beginning —

دانوان موی بدانوس سلیمان آمد سب
دره در سانه حور د نالان آمد سب

Tarjī bands and Tarkīb bands fol 210^a beginning —

ساقی بده ان می که گل باغ به اله *

Muqatta at fol 231^b beginning —

حصر مان مستح چهل ای نسیم صبح اله *

Tarikhhs fol 249^b beginning —

بعد دولاب سداس بادشاه که عرش اله *

Saqi Namah fol 254^a beginning —

بنا دل سانه اهل هوش شراب طهور سعادتم دعوش

Gazals in alphabetical order beginning —

نا کرده دل مساهده اله ، آله را داد عربر در ر عذاب گناه را

Rubais in alphabetical order beginning —

انکس که بود شام و سحر سامی ما اله *

Mu ammīyat in alphabetical order fol 300^b beginning —

رور نو زور از نسیم قصص بخش دلکسا اله *

Fol 255 should be placed after fol 263

Written in fair Nasta liq

Not dated 18th century

No. 1869

foll 27 , lines 8 , size $8 \times 5\frac{1}{4}$, 5×2

ما مقیمان

MÂ-MUQÎMÂN

The well-known poem in the form of a Tarḡīb-band, generally styled after its first words ما مقیمان.

Beginning

ما مقیمه ان کوی دلداریم رح بدیدا و دین نمی آیم

Although the poem has been repeatedly lithographed in India, its authorship is still obscure and uncertain. The authors of the *Natâj ul-Afkâr*, p 289, and the *Makhzan ul-Garâ'ib*, p 544, ascribe the poem to Sayyid 'Alâ ud-Dîn of Awadh, with the *takhallus* 'Alâ, سید علاء الدین اودھی، an eminent saint and musician who died in A H 998 = A D 1589. In *Nigâristân* p 66, he is called 'Alâ ud-Dîn *Khurâsânî*. The author of the *Makhzan* remarks that although the poem is usually ascribed to 'Alâ, his name does not appear anywhere in it, and that Fâsih, whose name occurs in one of the verses, is probably the author.

Written in modern clear Nasta'liq within illuminated stars throughout with a sumptuously decorated head-piece and a double-page 'Unwân

Not dated , 19th century

No. 1870

foll 67 , lines 16 , size $9\frac{3}{4} \times 7\frac{1}{4}$, $8 \times 5\frac{1}{4}$

نل و دامن

NAL WA DAMAN

A copy of Faydi's well-known Masnawî Nal wa Daman. See Nos 263-264

Beginning

ای در تگ و یوی تور آعار الح *

Written in ordinary Ta'liq in four columns

Dated 11 February, 1836

(Nos 1871-1886)

fol 314 lines (centre col) 15 margl col 28

size $10\frac{1}{2} \times 6\frac{1}{2}$ $9\frac{1}{2} \times 5$

A very interesting and useful collection of several poetical works by different authors bound in one volume

I Centre col fol 1^b—68^a

No 1871

دیوان صالح

DÎWÂN-I SÂLIH

The Diwan of Salih According to Taqī Auhadī fol 394^a Muhammad Salih was an Amir of Sultan Husayn Mirza's court. He was a native of Harat and spent his time in the company of eminent poets and scholars. Taqī on the authority of Mir Ali Shīrī Majlis says that Salih was the son of Nawwab Amir Nur Sa'id an influential but vicious and bad tempered officer under Sultan Abu Sa'id Mirza. Salih unlike his father was a man of noble disposition.

On fol 66^a we find a chronogram expressing the date A H 895 = A D 1489. According to Taqī Kashī Sprenger Oude Cat p 22 Mir Muhammad Salih died in A H 941 = A D 1534. For his life see Riyad ush Shu'ara fol 220^a Makhzan ul Gharīb p 452 Majma'un Nafīs fol 260^a etc etc.

The Diwan consisting of Gazals is arranged except the first two in alphabetical order.

Beginning —

ای درگاه سواد ارشد

له عام نو کار سوار شد

The first alphabetical Gazal begins thus on fol 2^a —

ناره کدم نثار خود عهد و فرار خود را

, ندیده سوم نثارگی لاله عذار خود را

The Gazals are followed by a few Qit'ahs, beginning on fol 66^a

شاه اخوان امیر بگ - سعد الح *

The Dîwân ends with a few Rubâ'is, beginning on fol 67^a —

یارب سببی کر عم هجران برهیم الح *

The Dîwân of Sâlih is very rare, and is not mentioned in any other catalogue

II

Centre col

foll 69^b 105^a

No. 1872

دیوان اصعی

DÎWÂN-I ÂSAFÎ

The Dîwân of Âsafî, arranged in alphabetical order See Nos 219-220.

Beginning as usual

ساز آباد حدایا دل ویرانی را الح *

The Gazals are followed by a Qit'ah, beginning on fol 103^b

اصعی صعدہ ، گرفته مدار *

and sixteen Rubâ'is, the first of which begins thus

ای آنکه چو مطلع رح تو مطلع ندسہ *

III

(Centre and margl col)

foll 105^b—107^b

No. 1873

منوی اهلی (خراسانی)

MASNAWÎ-I AHLÎ (KHURÂSÂNÎ)

A fragment of a Masnawî on pious life, devotion to God and good morals

The name of the poet occurs thus on fol 107^a

نعل ۱۰ ده عم راهلی ردہ *

چو در ندسہ ، ار عمر سرمایه هس *

The *Maṣnawī* opens abruptly without a *ḥamd* and begins with the *ḥikma* *سده عمر* beginning —

دینما که همه بدو است
سده عقل از عمر و عمر کدش

A second *ḥikma* fol. 10^r (margin) begins —

اگر دانی همه را
دل از دست دهی

The third *ḥikma* fol. 10^v (margin) begins —

خداست بی اگر از حال
بس بی و احوال

In the list of contents given at the beginning of the *Maṣnawī* ascribed to Aḥli *علی* with reference to which Aḥli is meant. One of several two Aḥli viz. Aḥli Shīrāzī (see No. 231) and Aḥli Khurāsānī are said to be poet of great merit and distinction and Taqī Aḥlī fol. 15^v while mentioning the title of Aḥli Khurāsānī observes that the *Muraddī* (i. e. *ḥikma*) of the poet is very popular and effective *و صاحب و مقام بسیار و مورد نظر خود خوب کند*. It is therefore quite possible that the author of the present *Maṣnawī* which contains a long *Muraddī* at the end is Aḥli Khurāsānī. Again the *Maṣnawī* immediately follows the *Diwan* of Aḥli Khurāsānī which in the table of contents like the *Maṣnawī* is simply designated as *Diwan* of Aḥli *علی* (see which strengthens the belief that the author of the *Diwan* and the *Maṣnawī* are one and the same Aḥli.

Aḥli Khurāsānī who enjoys a wider reputation than his contemporary name also Aḥli Shīrāzī was a famous poet of Sultan Husayn Mirza. He is admitted to be the best poet of Khurāsān and is said to have left a *Diwan* of three thousand verses. (See Taqī Aḥlī loc. cit.) According to Taqī Kāhīl Sprenger *Oriental Catalogue* p. 21 Aḥli Khurāsānī died in A. H. 934—A. D. 1527. For further particulars of the poet see *Riyāz uḥ Shuʿarā* fol. 22^b *Tuhfat al-Samī* fol. 106^b *Shuhuf al-Ibrāhīm* fol. 97^b *Khulvat ul-Makr* fol. 29^b *Makhzan ul-Qarn al* p. 39 etc.

IV

(Centre col)

foll 107^b – 229^b

No. 1874

دیوان اهلی

DÎWÂN-I AHLÎ

A very rare *Dîwân* of Ahlî *Khurâsânî* (see No 1873).

Contents

Gazals in alphabetical order except the first four

Beginning

ای دل ددار از همه دد و دود دسه
آرا شناس و نس که حر و بیسه اهرحه هسه

The first alphabetical Gazal begins thus on fol 108^b

دو چم فرش آن منزل که ساری جلوه گاه اینجا
بهر جا پایهی خواهم که گودم خاک راه اینجا

Musaddas on fol 211^b, beginning

دیدم چو رفتو ای دایمهرنان بی رحم و بد و بی
سایه گن دلی شوح ستمگاری حفا بی

The Musaddas is a *Tadmîn* on a Gazal of Âdarî

Mukhammasât, being *Tadmîns* on some Gazals of Hâfiz, beginning on fol 212^b

تا که خون نعطه ریرگار و صافه ادم
وادم ار دایره عی بیرون نده ادم

The last one is a *Tadmîn* on a Gazal of HasanFards or detached verses, beginning on fol 216^a

چون که درین در سر تسلیم فک را *

Rubâ'is, beginning on fol 227^b

در خاطر ام از گدش دیوان عم ته سب
درحان من بی سرو سامان عم ته سب

V

(Centre col)

foll 230^a - 273

No 1875

(سی نامه)

(SÎ NÂMAH)

There is a *lacuna* after fol 229 in consequence of which the earlier portion of this poem is missing It opens abruptly thus -

حو بندا شد بحکم او حب و راس

بحدود داد اسنای هر کرا حواس

The poet's *takhallus* Husaynî frequently occurs in the work In the table of contents the work and the author are vaguely indicated thus سی منوی or Maṣnawî by Husaynî Several poets bearing the *takhallus* Husaynî are mentioned in the *Tadhkirahs* and the most popular among them is the renowned Sufi poet Amir Husaynî Sadat whose two Maṣnawîs *Zad ul Musafirîn* and *Kanz ur Rumuz* have been mentioned under Nos 117-120 Among the works of this Husaynî enumerated under No 117 is the سی نامه which according to Daulat Shah p 225 the poet composed in his youth No copy of this Sî Namah is mentioned in any catalogue nor are extracts from it given in any *Tadhkirah*

Now the title Sî Namah means thirty letters In the present MS there are thirty five blank spaces evidently intended for headings From a perusal of the contents it would appear that the first of these relate to the praise of God the second is a prayer to God or *Munajat* the third in praise of the Prophet the fourth on the causes of the composition Then follows thirty letters addressed to the beloved after which the last heading relates to the حاشیه or conclusion Again referring to these thirty letters the poet says thus on fol 34^a -

بیک رنده دم سی گهر را که نابداحم اس ناح را

حسن مصری که من بناد کردم نه سی روح بلند اناد کردم

From the circumstances narrated above I am of opinion that the present Maṣnawî is no other than the extremely rare Sî Namah of Amir Husaynî Sadat

In the conclusion, fol 271^a, the poet calls the poem *مکتبہ* or "the Love-Book" in accordance with its contents, viz, the love-letters

توفیق خدا و جہ د ح مامہ شدم طعرا کش این عشق نامہ

VI

(Centre col)

foll 273^b—314^b

No. 1876

سلاہ و گدا

SHÂH WA GADÂ

The mystical Masnawî by Badr ud-Dîn Hîlâlî of Astarâbâd
See No 1857

Beginning

ای وجود تو اصل هر م و بود هستی و بود و نه واهی بود

The title of the poem occurs thus on fol 279^a

بار دیگر ر چہمین رسد ددا کہ بگو داست ان ت سلاہ و گدا

VII

(Margl col)

foll 1^b—21^a

No. 1877

دیوان ریاضی

DÎWÂN-I RIYÂDÎ

The Dîwân of Riyâdî, consisting of Gazals in alphabetical order with two Qit'ahs and two Fards at the end

Dr Rieu (vol III, p 1074) says that Mîr 'Alî Shîr, who mentions Riyâdî Samarqandî among the poets who died before A H 896=A D. 1490, describes him as proud, ill-tempered and unreasonable, but "felicitous" in some of his Gazals According to Taqî Kâshî, Sprenger, Oude Catalogue, p 20 Riyâdî died in A H 884=A D 1479

He is generally confounded with his name-sake Riyâdî of Zâwah, who, according to Tuhfah-ı Sâmi, fol 109^a (No 682), wrote a

poetical account of the annals of Sultan Husayn Mirza and died in
A H 921=A D 1515

See Taqī Auhadī fol 263^b Majma un Nafais fol 152^b Ethé
Bodl Lib Cat Nos 890 and 891 Ethé Ind Office Lib Cat
No 1299 W Pertsch Berlin Cat p 894 Cat des MSS et
Xylographes p 311 ASB Cat No 610 Buhar Lib Cat vol 1
No 334 etc

The present copy agrees with the Buhar Lib MS and begins
likewise thus —

صنع او ادم که نقش کند ادلاک بس

نامۀ ر ب نال طائر ادراک بس

VIII

(Margl col)

foll 21^b—71^a

No 1878

دیوان سعفی

DĪWĀN-I SAYFĪ

The Diwan of Sayfī Some biographers wrongly hold that Sayfī
Bukhārī Arudī and Sayfī Harawī were two different persons The
fact is that Sayfī who was a native of Bukhara came to Harat
during the reign of Sultan Husayn Mirza but subsequently returned
to his native place The author of the Suhuf 1 Ibrahim fol 383
says that Sayfī who originally belonged to Mawara un Nahr came
to Harat during the reign of Sultan Abu Sa'id died there in A H
909=A D 1503 and was buried by the side of khwajah Abd Ullah
Ansari's tomb

The author has already been mentioned in connection with his
popular work عروض سعفی See No 846 For further particulars
see Taqī Auhadī fol 315^b Majma un Nafais foll 183^a—183^b
Riyad ush Shu'ara fol 179^b Makbzan ul Garā'ib p 346 etc

The author of the Suhuf 1 Ibrahim adds that Sayfī's Diwan
consists of two thousand verses The present Diwan, containing
Gazals in alphabetical order begins thus —

ما گدگار و بدولی بی در استععار ما

م بر ارد مگرانی بروی کار ما

The Dîwân ends with a few Qit'ahs

The persons praised by the poet are

Bâisangar, that is to say, Bâisangar Mirzâ (second son of Sultân Mahmûd Mirzâ and grandson of Sultân Abû Sa'îd) who reigned
A H 900-909=A D 1491 1503, fol 55^b

Sultân Ahmad (A H 872-899=A D 1467-1493), fol 55^b.

Sultân Mahmûd (A H. 899-900=A D 1493-1494), fol 29^b

Muhammad Sâlih, fol 59^b

Sultân 'Alî, fol 45^a

Sultân 'Ubayd, foll 42^b, 41^a, 53^b, 65^b

The Dîwân of Sayfî seems to be very rare

IX

(Margl col)

foll 71^b-94^a

No. 1879

دیوان بنائی

DÎWÂN-I BANÂ'Î

A copy of Banâ'î's Dîwân, agreeing with No. 215

Beginning

رہی ار لعل شیرین تو الح *

X.

(Margl col)

foll 107^b-157^b

No. 1880

دیوان ہلالی

DÎWÂN-I HILÂLÎ

The Dîwân of Hilâlî Astarâbâdî, consisting of Gazals in alphabetical order, and a few Rubâ'is See No 228

Beginning

ای نور خدا در نظر ار دوی تو ما را آنخ *

The Gazals extend up to the letter م, breaking off with the following line (fol 156^b)

ہلالی چون سپاہ ادگیخ ، معنی آن کمان ابرو

ہمہ دان آیم و تیر ملامہ ، را سہ ر کردم

Rubâ'is, beginning on fol 156^b —

یا رب عم بیرحمی جانان که گویم *

The first two lines of the first Rubâ'î are followed by a *lacuna*

XI

(Margl col)

fol 158^b — 188^b

No. 1881

دیوان حیدر

DÎWÂN-I HAYDAR

The *Diwân* of Haydar ı Kalûj, arranged in alphabetical order
See No 234

Beginning —

مائیم که کس نیست نه چارگی ما

اے ار نکند لطف تو عنخوارگی ما

The first *Gazal* in No 234 is the second here

This copy of the *Diwân* ends with a few *Mubhammasât* begin
ning on fol 186^b —

گشتم ر کوی آن لب پیمان شکی خدا

عمچوں عرب ار وطن خویشتی خدا

XII

(Margl col)

fol 188^b — 208^a

No. 1882

دیوان شوقی

DÎWÂN-I SHAUQÎ

The *Diwân* of Shauqî

Several *Shauqîs* are mentioned in the *Tadkirahs*, but none of the verses quoted therein are found in the present *Diwân* Shauqî Tabrizî, who, on account of his long stay at Harât, is also known as *Shauqî Harawî*, was a descendant of Khwâjah Rashîd ud Dîn Muhammad Wazîr. He wrote a good *Nasta'liq* hand, and held the

post of a writer under Sâm Mirzâ. He accompanied the emperor Humâyûn to Kâbul, and died there in A.H. 954=A.D. 1547. See Taqî Kâshî, Sprenger Oude Catalogue, p. 22. This Shauqî of Tabriz, says the author of the Şuḥuf-i Ibrâhîm, fol. 461^b, left a Dîwân of four thousand verses, consisting of Qaṣîdahs, Ġazals and Rubâ'îs, and probably the present poet is identical with him, as from his Dîwân the present seems to be an extract.

Another eminent poet of the same name, but a native of Yazd, flourished at the same time under Sultân Ḥusa'yn Mirzâ, and died in A.H. 963=A.D. 1555.

The Dîwân consisting of Ġazals in alphabetical order except the first one, and a few Rubâ'îs, begins thus:—

ای کرمت بجرم ما خسته دلان کشیده خط
لطف و کرم گراین بود برطرفیم از سخت

Beginning of the Rubâ'îs ; fol. 206^a.

دردا که اسیر فرقت یار شدم
فریاد که محروم ز دیدار شدم

XIII.

(Margl. col.)

fol. 208^b—226^a

No. 1883

دیوان سهیلی

DÎWÂN-I SUHAYLÎ

The Dîwân of Suhaylî.

Amîr Nizâm ud-Dîn Aḥmad, who, according to the author of the Şuḥuf-i Ibrâhîm, fol. 384^a, adopted the *takhalluṣ* Suhaylî, Suhayliyâ, Suhayl and Suhaylâ, belonged to the *Chaghtâ'î* sect of the Turkish tribe. Almost all his biographers hold that he died in A.H. 907=A.D. 1501 ; and the author of the Şuḥuf adds that Suhaylî died at the age of eighty-five. He must have been born, then, in A.H. 822=A.D. 1419. He was the Wazîr of Sultân Ḥusayn Bâiqarâ, and a friend of the celebrated Amîr 'Alî Shîr. Mullâ Ḥusayn Wâ'iz Kâshifî, dedicated his popular work *Anwâr Suhaylî* to our poet. He is also the author of a Turkish Dîwân and a Maṣnawî poem *Laylâ wa Majnûn*, also in Turkish. According to the author of the Şuḥuf *loc. cit.*

Suhaylī's Persian *Diwan* consists of about two thousand *Bayt*. For his life and works see *Majma' un Nafa'is*, fol 182^a, Sprenger, Oude Cat p 572, Ette, Bodl Lib Cat Nos 981-983, Rieu, u, p 756, A S B Cat. No 643, Riyad ush *Shu'ara*, fol 179^b, etc

The present *Diwan*, which is only an abstract, consists of some Gazals in alphabetical order with some *Qit'ahs*, *Ruba'is* and *Fards* at the end.

Beginning — .

حواں دواں تسب عدا بخش حان ما

راں حواں دواںه ايسب ران در دهل ما

XIV

(Margl col)

fol 226^b—229^b

No. 1884

ديوان نويدي

DÎWÂN-I NAWÎDÎ .

A fragment of a *Diwan* by *Nawidî* consisting of a few *Gazals* in alphabetical order

Beginning —

گر شرح دهم درد گرفتاری خود را

تسکین دهد ان شرح حیا کاری خود را

Several poets bearing the *takhallus* *Nawidî* are mentioned in the *Tadkirahs*, but none of the verses quoted there are found in the present fragment. The last *Gazal* here is the one ending in the letter ت it is followed by an extensive *lacuna*, and it is impossible to say how many folios are missing. Of the several *Nawidîs*, two are very popular and are said to have left *Diwâns* and *Maghawis*. One is of *Nishâpûr*, who at first entered the court of *Sultân Husayn* and then came to *India* and attached himself to the services of the emperor *Humâyûn*. He died, according to *Badâ'unî* iii, p 377, in A H 973=A D 1565. See also *Malhazan ul Gara'ib*, p 891, *Buhâr Lib Cat* vol 1, p 339. See also No 1881 where a copy of his *Diwan*, quite different from the present, is noticed. The other is *Khawâjah Zayn ul 'Âbidîn 'Abdî Beg*, who adopted the *takhallus* 'Abdî and also *Nawidî*. He was from *Shiraz* and was especially well versed in

Maṣnawî. He composed two *Khamsahs* in imitation of Nizâmî, and wrote two *Dîwâns*, in the first of which he adopts the *takhalluṣ* Nawîdî and in the second, 'Abdî. He also left a Maṣnawî entitled جام جمشید, and died at Ardabîl in A.H. 988=A.D. 1580. See Taqî Kâshî, Sprenger, Oude Catalogue, p. 37. See also Rieu Sup., No. 307.

XV.

'(Margl. col.)

foll. 230^a—246^b

No. 1885

دا نامه

DAH NÂMAH

A Maṣnawî poem consisting of ten love letters addressed by an imaginary lover to his beloved.

Author: Auḥadî اوحدى.

The earlier part of the Maṣnawî is missing in consequence of a *acuna* after fol. 229^b, and the poem opens thus abruptly:—

ترنجش را ز یاد بد مکن پست
بخواری بد سکالش را ببر دست

The author, *Shaykh* Rukn ud-Dîn Auḥadî, who died in A.H. 738=A.D. 1337, has already been mentioned in connection with his *Dîwân* and his other Maṣnawî جام جم. See Nos. 134–136.

In the beginning the poet says that he wrote the Maṣnawî at the request of the Wazîr Wajîh ud-Dîn *Shâh* Yûsuf, a grandson of the celebrated Naṣîr ud-Dîn Ṭûsî (*d.* A.H. 672=A.D. 1274) to whom he refers thus:—

وجیه دین و دولت شاه یوسف
که دارد زینت پنجه‌ایه یوسف
نصیر الدین طوسی را نبیره
که عقل از فطنت او کشت خیره

It would appear from the following line at the end, fol. 246^a, that another title given by the poet to the work is منطق العشاق.

چو دیدم در سخن خیر الکلامش
نهادم منطق العشاق نامش

The poem consisting of five hundred *Bayt* was completed on the night preceding Saturday, the 20th of Rajab, in the year ۛ and ۛ, that is to say, A H 706=A D 1306

XVI.

(Margl col)

foli 247^b—290^a

No 1886

فراق نامه

FIRÂQ NÂMAH

The "Book of Separation," a Maṣnawī poem

Author Salmân سلمان See No 147

Beginning —

بنام خداوند که سائیر حاک
برآمیخت این جوهر حال پاک

The poet wrote the work for his royal patron Sultân Uways, completing it in A H 761=A D 1360 See Rieu u p' 623 The Ind Office Lib Cat, No 1243 etc

Written in beautiful Nasta liq within gold borders

Not dated 17th century

Seals of the late ex kings of Oude are found at the beginning and end of the copy

No. 1887

foli 495 lines 17 size 14½ × 8½ 10½ × 5½

هفت گنج

HAFT GANJ

A defective and incomplete copy of an exhaustive commentary on difficult verses of 'Urfi and Zahir

There is no preface and the MS opens abruptly with the following defective heading in red —

..... عربی شعراری و ان مشتمل است بر پندگاه حرانه -

حرانه اول از گنج دوم من کتاب هفت گنج رعب در توحید حصرت
رب العزت قادر مطلق و کریم رحمن *

The above is followed by the commentary on the first Qaṣīdah of 'Urfī, thus:—

ای متاع درد در بازار جان انداخته الخ - بدانکه ای بالکسر کلمه
نداست و ندا بکسر نون بمعنی آواز کردن آمده *

It would appear from the title *هفت گنج* that the entire work consists of seven sections, termed *Ganj*. The present MS. comprises nearly the whole of the second and of the sixth *Ganj*, termed respectively *راحت افرا* and *بهجت افرا*. or the second *Ganj*, consisting of fifty *Khizānah*, comprises a commentary on fifty select Qaṣīdahs of 'Urfī (occupying foll. 1^a—257^b), breaking off in the middle of the fiftieth. Then follows an extensive *lacuna*, after which the MS. abruptly resumes with the sixth *Ganj* (*بهجت افرا*) on fol. 258^a, containing a commentary on Zāhīr. It consists of seventy-four *Khizānah* (containing a commentary on an equal number of select Qaṣīdahs of Zāhīr), and sixty-two *Ṣandūq* (commentaries on sixty-two miscellaneous poems of the poet, such as Tarkīb-bands, Qit'ahs, etc., etc.).

The first *Ṣandūq* begins thus on fol. 439^b:

زمانه داور و کشور کشای نصرت دین الخ *

The MS., defective at the end, breaks off with the following words:—

کسوت بکسر کاف پوشش و لباس را گویند و ضمیر شین دامنش
راجع بکسوت ممدوح است *

Written in ordinary Nasta'liq.

Not dated; 18th century.

No. 1888

foll. 94; lines 17; size $12 \times 7\frac{3}{4}$; $8\frac{1}{2} \times 5\frac{1}{4}$

ایجاز مفاتیح الاعجاز

ÎJÂZ-I MAFÂTÎH UL-I'JÂZ

An epitome of Muḥammad bin Yahyâ ul-Lâhijî's *Mafâtîh ul-I'jâz*—a well known commentary on the *Gulshan-i Râz* of Maḥmûd Shabistarî (see No. 123).

Beginning —

الحمد لمن له الحمد في الأول والآخرة والصلوة والسلام على سمس
الرسالة السخ *

The name of the present commentator wrongly given in the preface, is محمد بن محمود الملقب بديدار Muhammad bin Mahmud, entitled *Didâr* —

چنین گوید عنید الله احرار و مملوک الانرار محمد بن محمود
الملقب بديدار *

In my opinion the name *Didar* as given above, is a mistake for *Dihdar*, i. e., Muhammad bin Mahmud, entitled *Dihdâr*, (d 1016=A. D. 1607) who adopted the *takhallus* Fanî and whose seventeen treatises on psychological, metaphysical, and mystical topics have already been noticed under Nos 1516-1532. The author of the *Riyad ush Shu'ara*, fol 296^b, says that Muhammad *Dihdar* Fanî left besides several other works, a commentary on the *Gulshan-i Râz*, and it seems very probable that no other than the present work is meant by the author of the *Riyâd*.

In the preface Muhammad *Dihdar* (to assume that it is he) says that in making the present abridgment he has not made any alteration in the wording of the original.

Written in a careless Nasta'liq with many clerical mistakes

Dated 18 Ramadan, A. H. 1248

Scribe عند الرحمن حان

The following note, dated 2 Jumâdâ II, A. H. 1276, is found on a fly leaf at the beginning —

در سه شنبه ۲ حماد الثاني سنة ۱۲۷۴ هجری از متروکه مفتی
مروئی لطف رسول صاحب بخاری بحکم الدین حسن قادری در آمده *

No. 1889

fol 136 lines 14 size 8½ × 5 6½ × 3½

دیوان نظری

DÎWÂN-I NÂZÎRÎ

A copy of Nazîrî's (d A. H. 1021=A. D. 1612) *Diwan*, consisting of *Qasîdahs*, *Tarkîb bands*, *Tarjî'bands*, *Qit'ahs*, etc. See Nos 276-278.

Beginning:—

ای جلالت خلوت از اغیار تذہا ساخته النخ *

Written in ordinary Nīm-Shikastah.

Dated 6th Dul-hijjah, A.H. 1186.

The MS. once belonged to Sir Wm. Gore Ouseley, who has given an account of the poet at the beginning of the copy.

The seals of Nawwâb Sayyid Vilâyat 'Alî K̲h̲ân and Sayyid K̲h̲w̲urshîd Nawwâb are found at the beginning and end of the copy.

No. 1890

foll. 353 ; lines 14 ; size $8\frac{1}{2} \times 4\frac{3}{4}$; 6×3

The Same.

A damaged and modern copy of Nazîrî's Dîwân.

Beginning with Ġazals, alphabetically arranged:—

إذا ما شئت أن تحیی النخ *

Rubâ'îs, fol. 203^a ; beginning:—

از دوست منادیست النخ *

Qaṣîdahs, fol. 216^b ; beginning:—

ای جلالت خلوت از اغیار النخ *

Tarkîb-bands, fol. 243^b ; beginning:—

کشتی تن شده طوفان زده عصیانم النخ *

Written in ordinary Ta'liq.

Not dated ; 19th century.

No. 1891

foll. 241 ; lines 15 ; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6 \times 2\frac{3}{4}$

محمود و ایاز

MAHMÛD WA AYÂZ

A copy of Zulâlî K̲h̲ânsârî's well-known poem Maḥmûd wa Ayâz. See No. 282, I.

Beginning as usual —

بنام انکه محمودش ايار اسب الح *

Written in fair Nasta'liq within gold borders with an illuminated head piece

In the colophon, dated 25th Dul hujah A H 1088, the scribe محمد اشرف ابن محمد شريف الكشميري says that he transcribed the copy for one Mirzâ Yûsuf.

No. 1892

fol 51, lines 12, size $7\frac{1}{2} \times 4$ $5\frac{1}{2} \times 2\frac{1}{2}$ *

The Same

A fragment of Zulâli s Mahmûd wa Ayaz

Many folios are missing from the beginning as well as in several other places, and the MS opens abruptly thus —

نه بدنهانی میاں اور محمود الح *

Corresponding with fol 94^b, line 3 of the preceding copy

Lacunæ after fol 6^b, 11^b, 31^b, 44^b and 51^b

Written in fair Nasta'liq

Not dated, 18th century

No. 1893

fol 200, lines 15, size $10 \times 5\frac{1}{2}$, $5\frac{1}{2} \times 2\frac{1}{2}$

دیوان نقی

DÎWÂN-I NAQÎ

A copy of 'Alî Naqî's Diwan See No 271

There are numerous *chronograms* in the work, but the one on fol 61^b (which seems to be the latest), expressing the date of the death of Imâm Qulî Beg in A H 1020=A D 1611, suggests that Naqî was still alive in that year

The present copy contains a larger collection of Naqî's poems

Contents —

1. Qaṣīdahs ; beginning on fol. 1^b :—

زهر و تریاک که در حقه نفع و ضرر است
یا گل و خار که در باغچه خیر و شر است

2. Tarkīb-bands, Tārīkh̄s, etc., beginning on fol. 44^b :—

ای برخ بادشاه کشور حسن
وی بقدر سرور ناز پرور حسن

3. Ġazals in alphabetical order, beginning as in No. 271 ; fol. 61^b :—

ای نام همایونت طغراچه فرمانها الخ *

4. A Qaṣīdah, on fol. 146^b ; beginning :—

دم از انا فتحننا میزند فتح شهنشاهی الخ *

5. Muqatta'ât, mostly chronograms ; beginning on fol. 149^a :—

از خون حجابی خط بند دکران الخ *

6. Rubâ'is ; beginning on fol. 160^a :—

رفتی تو و شد سیاه عالم در چشم الخ *

Written in ordinary Nasta'liq, within gold borders with an illuminated head-piece.

Not dated ; 18th century.

No. 1894

fol. 378 ; lines 22 ; size $10\frac{3}{4} \times 5\frac{3}{4}$; $8\frac{1}{4} \times 3$

ریشی نامه

RĪSHĪ NĀMAH

A poetical account of the Rīshīs or saints of Kashmīr from their origin down to the author's time.

Author : Bahâ ud-Dīn with the *takhalluṣ* Bahâ المتخلص بهاء الدين . به بها

Beginning :—

ای جهان مظهر صفات ترا
وی صفات شیون ذات ترا

The first few folios are devoted to the praise of God, the Prophet, the early *Khalifas*, the twelve *Imâms*, and the great saint *Shaykh* 'Abd ul Qâdir Gilanî. The account of the *Rishis* begins, fol 9^b, with *Shaykh* Nûr ud Dîn 'Alamdâr i Kashmîr. His father Salar was married to a woman named صدور. Salar became the father of two sons *Shash* and *Kandarû*, both of whom turned out thieves. Subsequently, in A H 779=A D 1379 Salar was provided with a third son called رشى, who later on became known as Nur ud Dîn, the first *Rishi* of Kashmîr.

The work consists of three *Daftar*, the first of which is devoted to the account of Nur ud Dîn his followers and contemporaries.

The second *Daftar*, containing an account of *Shaykh* Hamzah and some other *Rishis*, begins thus on fol 116^b —

برکش ای مرع حوش ترانه عشق
یک دواى حوش از مسانه عشق

The third *Daftar* deals with an account of the great saint *Shaykh* 'Abd ul Qâdir Gilanî and the *Shaykhs* of his *silsilah* at Kashmîr, beginning on fol 251^b —

ای بهادتر دگر سرکس
رو سوی طلبه های ادورکس

The work seems to be a poetical version of, or mainly based on, the *Rishi* Namah of Mulla Nasib (see Rieu i p 300) who according to Rieu iii, p 1085, died in A H 1047=A D 1638.

Written in ordinary *Ta'liq* within coloured borders with a coloured head piece at the beginning of each *Daftar*.

Scribe: ابراهيم قادري بن مير احمد شاه (see foll 115^b, 250^a and 378^a)

Dated A H 1284 1285

No. 1895

fol 6, lines 25 (centre col), margl col 48 size 8 $\frac{3}{4}$ × 5 $\frac{1}{2}$, 8 × 4 $\frac{1}{4}$

دیوان نادم

DÎWÂN-I NÂDIM

Extracts from the *Diwan* of Mullâ Nadim Gilanî, arranged in alphabetical order

Beginning:—

تا باغ از رخ تو شناسد شمیم را
پیوند کرده است بزلفت نسیم را

Mullâ Nâdim of Lâhijân (capital of Gîlân) was a poet of great merit, so much so that, says the author of the *Majma'un-Nafâ'is*, fol. 473^b, the distinguished poet Hâjî Muḥammad Jân Qudsî used to pay one gold muhur for each verse of Nâdim. He came to India where he enjoyed for some time the learned society of the eminent poet Mullâ Naẓîrî Nishâpurî (d. A.H. 1021=A.D. 1612), whom he held in high esteem. According to some biographers Nâdim came also to Bengal and visited Patna. He returned to Persia during the reign of Shâh Şafî Şafawî (A.H. 1038-1052=A.D. 1629-1642), and died, according to some, at the age of seventy. The exact date of his death is not given by his biographers. The author of the *Natâ'ij ul-Afkâr*, p. 431, says that the poet died towards the middle of the eleventh century A.H. Nâdim is said to have left only Ġazals, and Ṭâhir Naşrâbâdî, fol. 139^a, observes that he has seen one thousand verses of the poet. The *Dîwân* of Nâdim seems to be very rare.

From an endorsement on the fly-leaf of the copy the poet's original name appears to have been Mirzâ Abû Turâb.

“انتخاب دیوان میرزا ابو تراب نادیم گیلانی علیه الرحمة“

For notices on the poet's life see, besides the references given above, 'Atash Kadah, p. 222; *Riyâḍ ush-Shu'arâ*, fol. 416^a; *Nishtar-i 'Ishq*, p. 1855; *Makhzan ul-Garâ'ib*, p. 919.

Written in small Nasta'liq.

Not dated; 18th century.

No. 1896

fol. 252; lines 14; size $10\frac{3}{4} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$

کلیات منیر

KULLIYÂT-I MUNÎR

A collection of the prose and poetical works of Mullâ Munîr Lâhaurî (d. A.H. 1054=A.D. 1644).

Mullâ Munîr has already been mentioned in connection with his work شرح قصاید عرفی (see No. 259) and کارنامه (see No. 872, fol. 313^b).

For his other works see No 872, foll 97^a, 114^a, 124^a, 126^a, 128^a, 129^b, 310^b, 323^b, 328^a and 330^a

The MS begins with a defective preface some folios are missing at the beginning

It opens thus —

..... علومى پرداخته و ترکیب احسام سغلی ساخته
و عیقه دل را اردک سخن بشکفایده اله *

In the preface Munir, after dwelling at some length on the beauties of prose and poetry, divides the latter into seven classes, viz, Qasidah, Tarkib, Tarji', Qit'ah, Gazal, Rubâ'i and Maynawî. He then mentions poets especially versed in some particular class or classes of poetry. Among such poets he particularly mentions Radî ud Dîn Nishâpûrî, Kamâl Isfahânî, Amîr Khusrâu, Salmân Sâwajî, 'Assâr Tabrizî, Kamâl Khujandî, Kâtibî Nishâpûrî, Hasan Dîblawî, and Âsafî Harawî. He then adds that in A H 1045 = A D 1635 he came from Lâhaur to Akbarâbâd, where he met several poets, such as Khwâjah Shâdiq Harawî, Muhammad Hakîm, and Mirzâ Jalâl. The last, he says, wrote a preface to some of his (Munir's) poems. He adds further that for long he had cherished the hope of collecting his prose and poetical pieces in the form of a Kuliyât, and that when he came from Bengal to Jaunpûr in A H 1050 = A D 1640 he fulfilled his desire. He styled this collection کليات اولی or the "First Kuliyât", and says that his future compositions will form the کليات اخری or the "Last Kuliyât". He adds that he divided the present Kuliyât into three circles, two of which include his poetical works, and the third, the prose works. The three circles, given here on fol 9^a and 9^b, contain the names of the works included in this "First Kuliyât".

This preface is identical with the one found in No 872, fol 124^a.
Contents —

1 قصائد, beginning on fol 10^a —

ای عم خون در دل اهل وفا انداخته

آنسی در خان و مان صبر ما انداخته

2 مقطعات, fol 39^a, beginning —

محمد عربی کر لطائف طبعش *

3 ترجیعات, fol 47^b, beginning —

ساقی بده آن چشم و چراغ دل مارا اله *

4. مسدس or ترکیب بند , fol. 49^b ; beginning:—
 باز خون در دام از جود ستمکاری هست الخ *
5. غزلیات , in alphabetical order ; beginning on fol. 50^b :—
 ای جلوۀ جمال تو حیرت فزای ما الخ *
6. مفردات , fol. 82^b ; beginning:—
 ای چشم تو تعلیمم ستم داد و ستم را الخ *
7. Rubâ'is, fol. 84^a ; beginning:—
 احمد که بهشت گویدش (torn)
 جازوب کشد بروضه او بال ملک ،
8. Sawâd-i A'zam', beginning on fol. 98^a :—
 بنام راز دار شب نشینان الخ *
9. Mazhar-i Kul, beginning on fol. 128^a :—
 بنام فیض بخش دانش آموز الخ *
10. Âb wa Rang, beginning on fol. 157^a :—
 الهی آب و رنگ ده (این) سخن را الخ *
11. Sâz wa Barg ; beginning on fol. 164^b :—
 خداداوند آشناده
 سخن را ساز و برگ مدعاده
12. May Khânah ; beginning:—
 بود بر لب آشناء قدح الخ *
13. Mir'ât ul-Khayâl ; beginning on fol. 175^a :—
 ای سخن آئینه دار نام تو الخ *
14. Bayt ul-Ma'mûr ; beginning on fol. 179^a :—
 الهی از در فیضم مکن دور الخ *

Three Maṣnawîs, viz., نور و نار and درد و الم - بخت بلند , enumerated in the circle, are not found in the body.

Prose pieces

15 Munâẓarah ı 'Anâsır (see No 872, fol 319^b),
beginning on fol 183^b —

آغار سخن بعام جهان آفریدی که عالم کون و فساد را الهی *

16 Munâẓarah ı Tîg wa Qalam (see No 872,
fol. 323^b), beginning on fol 191^b —

بعد از سپاس داورزی که تیغ شهادت توحیدش الهی *

17. Munâẓarah ı Rûz wa Shab (see No 872,
fol 328^a), beginning on fol 199^b —

..... ادا سپاس ابریدی که چهره روز را از پرتو مهر
بر افروخته الهی *

18 Mâtam Kadalı, beginning on fol 203^b —

این نامه یارب

.....

.....

ار مامیل خطاب مامکده یارب

19 Nık'ât (see No 872, fol 330^a), beginning on fol 211^b —

الهی دمرد همه نمایش چهره حسن افروخته الهی *

20 Makâtib, beginning on fol 214^b —

بر راز شناسی سخن دهفته نماد که مکاتبی که از زبان حدیو پاک

روان الهی *

21 Ruqa'ât, beginning on fol 226^b —

آغار سخن بعام سخن آفریدی که ربابها را تا سخن آشنا ساخته

الهی *

22. Matâlib ı Mukhtalifah, beginning on fol
237^a —

تعمیت نو روز — چمن آرازی نشاط مزده میدهد الهی *

23 Dibâçbah-ı Majmû'ah ı Maṣnawiyât
or preface to the collection of Maṣnawis, beginning on fol 243^b —

دبایچه سخن ستایش ابریدسب که گویاء بخش زبان الهی *

Written in fair Nasta'liq within coloured borders. The date of transcription, given on fol. 182^b, is the 22nd regnal year of 'Âlamgîr i.e., A.H. 1090. A seal bearing the inscription محمد داود انجو الحسني الحسيني, and containing the same date, is found in several places. It is doubtful if this Muḥammad Dâ'ûd is identical with Dâ'ûd Khân Qurayshî, son of Bhikan Khân who, according to Ma'âṣir ul-Umarâ, fol. 162^b, was a distinguished Amîr under 'Âlamgîr, who made him the Şûbahdâr of Lâhaur in the fourteenth year of his reign.

The MS. is water stained throughout and the contents are illegible in many places. The original folios have been recently placed in new margins, and all the catch-words have been cut off.

Scribe: عطاء الله ولد دوست بیگ .

No. 1897

fol. 157; lines 15; size $9\frac{3}{4} \times 5\frac{1}{2}$; $6 \times 2\frac{3}{4}$

دیوان قدسی

DÎWÂN-I QUDSÎ

A copy of Hâjî Muḥammad Jân Qudsi's Dîwan. See Nos. 308-310.

Beginning with Qaṣîdahs, fol. 1^b :—

من آن نیم که کف سر کشی ز تیغ جفا آنگ *

Tarkîb-bands and Tarjî'-bands; beginning on fol. 86^a :—

ای دل چه شوی شاد که ایام بهار است آنگ *

Gazals in alphabetical order; beginning on fol. 94^b :—

داده عشقم بادهٔ تابى (نابى read) که میسوزد مرا آنگ *

Rubâ'is; beginning on fol. 133^b :—

مردان همه برگ ترک عالم سازند آنگ *

The MS. ends with a Maṣnawî in praise of Shâhjahân; beginning on fol. 152^a :—

در اثنای هر عهد از روزگار آنگ *

The contents and arrangement in the present copy closely agree with those in No. 309.

The MS is damaged, and also worm eaten towards the end
 Written in fair Nasta'liq
 Not dated, 19th century

No. 1898

foli 202, lines 15, size $8\frac{1}{2} \times 4\frac{1}{2}$, $5\frac{1}{2} \times 2\frac{1}{2}$

دیوان کلیم

DÎWÂN-I KALÎM

A copy of Abû Tâlib Kalîm's Diwân containing Gazals in alphabetical order and Rubâ'is See Nos 314-315

Beginning as in No 315 —

دل کردم دمنی عاقبت رهد ریائی را اله *

The Rubâ'is, seventy nine in number, begin as in No 315 —

هر چند که مرد قول اله *

Written in fair Nasta'liq within gold and coloured borders with an illuminated head piece and a double page 'Unwân

Not dated, 19th century

Presented by Gulâm Waris, 8th March, 1918

No. 1899

foli 108, lines 19, size $8\frac{1}{2} \times 4\frac{1}{2}$, $6\frac{1}{2} \times 3$

قصاید مسیح

QASÂ'ID-I MASÎH

A collection of Masîh's Qasâ'id The poet and his Diwân have been noticed under No 320

The Qasîdahs, arranged alphabetically, begin thus —

ای ر بهار نفس ساخته قوت ضیا

مصل حوائس هل این در نفس خوش ترا

Qasîdahs in praise of the following kings are found in the present copy —

Shâh 'Abbâs, foll. 3^b, 20^b, 100^a.

Muḥammad Quṭub Shâh, foll. 20^b, 22^a.

Akbar, fol. 19^a.

Folios have been misplaced in several places.

The Qaṣîdahs are followed by a few Rubâ'is.

Written in fair Nasta'liq.

Dated 7 Jumâdâ I, A.H. 1064.

No. 1900

foll. 295 ; lines 15 ; size $9 \times 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$

دیوان مکتوم

DÎWÂN-I MUḤTARAM

Several poets bearing the *takhalluṣ* Muḥtaram are mentioned in Taḍkirahs, but they seem to be different from the present. Internal evidences show that he flourished during the reigns of Shâh Jahân (to whom he refers on foll. 101^b, 112^b, 133^b, 221^a, 233^b) and Aurangzîb (see fol. 104^b). Two chronograms, one expressing the date A.H. 1060=A.D. 1650 and the other, A.H. 1066=A.D. 1655, are found on fol. 283^a. In two places, foll. 101^a and 259^b, he mentions the poet Ṣâ'ib, who died in A.H. 1088=A.D. 1677.

Contents:—

- (1) Ġazals in alphabetical order ; beginning on fol. 1^b:—

ای که بخود نداده ره عشق تو قال و قیل را

سوخته برق غیریت شہر جبرئیل را

- (2) Tarjî'-bands and Tarkîb-bands ; beginning on fol. 270^a:—

لک الحمد ای کریم حی اکبر

ز قدرت کرده عالم را مذکور

- (3) Rubâ'is ; beginning on fol. 284^a:—

آنجا که بود پرتو انوار جمال *

Written in ordinary Nasta'liq within coloured borders.

Dated A.H. 1191.

Scribe : مهاند.

No. 1901

fol 134, lines 14, size $8\frac{1}{2} \times 4\frac{3}{4}$, $6\frac{1}{2} \times 3$

دیوان محترم

DÎWÂN-I MUHTARAM

This Diwân, quite different from the preceding (No 1900), seems to be a separate collection of the same Muhtaram's poems. He refers to Aurangzib on fol 61^a thus —

کشتی صبر کسی گر شکست طوفان حروع
سایه اورنگ ریب او را قوت از لنگر دهد

In the following last line of the last Rubâ'i he gives $\text{A H } 1091 =$
 $\text{A D } 1680$ as the date of the birth of his son Muhtasham —

حق محترمی به محترم عیدی داد
تاریخ تولدش از آن شد رمضان

The numerical value of رمضان = 1091

The present Diwan consists of Gazals in alphabetical order and a few Rubâ'is

Beginning of Gazals, fol 1^b —

بهر ایماء مسمی چو شد از اسم جدا
گشت بر تختۀ توحید الف انگشت نما

Rubâ'is, beginning on fol 133^a —

مقطع اند آمد اسب مطلع از لب الح *

Written in ordinary Nasta'liq.

Not dated, 19th century

No. 1902

fol 54, lines 15, size $8\frac{3}{4} \times 6\frac{3}{4}$, $7 \times 3\frac{3}{4}$

نظم نیک

NAZM-I NIK

A versified grammatical tract on Arabic conjugation

Author 'Ismat Ullah عصمت الله .

Beginning:—

کریم صرف کن دلهای ما را
بذکر اسم پاکت از هواها

It would appear from the author's statement, foll. 3^b–5^a, that he visited several distant places in search of knowledge, until he met with a distinguished scholar, 'Abd ul-Hakīm, from whom he, in a short time, learnt all that he wanted to learn. ' At Sahâranpûr he specialized in grammar, and subsequently wrote the present treatise in verse for the convenience of students.

The date of completion, given on fol. 5^a, is A.H. 1070=A.D. 1659.

Written in ordinary Nasta'liq.

Dated 12 Rabî' I, A.H. 1233.

The name of the scribe, partly illegible, vaguely reads سید حمزه
علی.

No. 1903

' foll. 55; lines 17; size 9×5; 7½×3

پدمآوت

PADMÂWAT

A fragment of Bazmî's (d. A.H. 1073=A.D. 1662) well-known Maṣnawî Padmâwat. See No. 297.

The copy is defective at the beginning; many folios are missing. It opens abruptly thus:—

در دهر ز عافیت نشان نیست
وین می بسبوی آسمان نیست

Corresponding with fol. 40^b, line 2 of No. 2197.

In the colophon the author of the poem is called Nawwâb Bâqî Khân:

”کتاب رتپدم من تصنیف نواب باقی خان“ *

Written in careless Ta'liq.

Dated 24 Muḥarram, the sixth regnal year of Muḥammad Shâh.

No. 1904

fol. 76; lines 17; size $9\frac{1}{4} \times 6$; 8×4

دیوان غنّی

DĪWÂN-I ĠANĪ

A very modern and carelessly written copy of Ġanī's Diwân.
See Nos. 334-335.

Beginning with Ġazals in alphabetical order:—

جنونی کو کہ از قید خرد الی *

Rubâ'is, beginning of fol. 61^a:—

چون نیست در افتادگیم الی *

Miscellaneous; beginning on fol. 67^a:—

داغ نتوان بر سرین آن سبکو سوختن الی *

At the end is found a biographical account of the poet, copied from the Majma' un-Nafâ'is of Ārzû.

Written in a careless Ta'liq.

Not dated; 19th century.

No. 1905

fol. 108; lines 15; size $7\frac{1}{4} \times 4\frac{1}{4}$; $5\frac{1}{2} \times 3$

دیوان شمسى

DĪWÂN-I SHAMSĪ

A very rare copy of Shamsī's Diwân.

The poet, who adopts the *takhalluṣ* Shamsī, gives his name, fol. 41^b, as Rashīd رشید, and in the colophon, fol. 107, his name is given as شاه محمد رشید شمس الحق Shāh Muḥammad Rashīd Shams ul-Ḥaq.

Āzād in his Maâṣir ul-Kirām (No. 723) fol. 88^b, calls the author Shaykh 'Abd ur-Rashīd and gives the following account: Shaykh 'Abd ur-Rashīd of Jaunpūr, entitled Shams ul-Ḥaq رشید شمس الحق, was a great saint and scholar. He was a pupil of Shaykh Faḍl Ullah and a disciple of his own father Shaykh

Muḥammad Muṣṭafâ, son of Shaykh Muḥammad bin Shaykh Nizâm ud-Dîn Amîṭawî. In his early days he followed a general course of study, but he soon gave it up and applied his mind to the study of theological works, particularly those of Shaykh Muḥyî ud-Dîn 'Arabî. He did not mix in the society of rich men, and it is said that once when the emperor Shâh Jahân sent one of his servants for the Shaykh the latter refused to leave his abode. He is the author of several valuable works such as:—

رشیدیه در فن منظره *

زاد السالکین *

شرح اسرار الخلوة که مختصریست از ابن عربی *

رساله محکوم مربوط ترجمه بعض مواضع کلام ابن عربی *

حواشی متفرقه بر شرح مختصر عضدی *

حواشی فارسی بر کافیہ *

مقصود الطالبین در اوراد و وظایف *

دیوان شعر فارسی *

He adopted the *takhalluṣ* Shamsî. He died in the midst of his morning prayer on Friday, the 9th of Ramadân, A.H. 1083=A.D. 1672. See also *Tadkirah-i 'Ulamâ-i Hind*, p. 119.

The *Dîwân* consists of Şufîc poems :

Contents:—

Gazals in alphabetical order; beginning:—

ای صفات و ذات (تو) برتر بود زادراکه—

نیست مدحت از زبانم غیر لا احصى ثنا

Qit'ahs; beginning on fol. 64^a:—

اگر بوقت جوانی چو پیر باشی تو الخ *

Mukhammasât and miscellaneous poems; beginning on fol. 65^b:—

بهر سو بنگرم حسن و جمال او بود پیدا الخ *

Riddles, fol. 67^b; beginning:—

پرسیدمش چه نام تو ای رهنمای حق الخ *

Rubâ'is, alphabetically arranged; beginning, on fol. 69^a:—

ای آنکه بروز و شب پناهی تو مرا *

Arabic Rubâ'is, beginning on fol. 85^b —

مدحی علی مدح الخلائق باقی النخ *

Tarji'bands and miscellaneous poems, fol 86^a, beginning —

ای خدا یک لحظه مرا رو نما النخ *

There are some Hindi poems at the end.

Written in fair Nasta'liq.

Not dated, 18th century.

On the title-page the MS is wrongly endorsed as

دیوان شمس تبریزی *

No. 1906

fol. 5, lines (centre col) 24, margl col 47, size $9\frac{1}{2} \times 5\frac{1}{2}$, $5\frac{1}{2} \times 2\frac{1}{2}$

دیوان راقم

DÎWÂN-I RÂQIM

Selections from the Diwân of Râqim

Beginning —

چنان حوش محدد گرم دارد آشنائی را

که گر صد سال دور اتم می بهم جدائی را

Mirzâ Muhammad Sa'd ud Din, poetically surnamed Râqim, was the son of Khwâjah 'Inâyat as Râqim بن راقم. He came to India during the reign of Shâh Jahân, and enjoyed the warm favour of Islâm Khân. Subsequently he returned to Persia, and through the influence of Muhammad Beg I'timâd ud-Daulah was appointed by Shâh Sulaymân Safawî (A.H. 1078—1105=A.D. 1667—1693) Wazir of Harât, and, later on, of the whole of Khurâsân. He was a great patron of poets and men of letters, and the author of the *Natâ'ij ul Afkâr*, p. 178, says that Muqimâ-i Ihsân of Mashhad, 'Azimâ-i Nishâpûrî and Shaukat Bukhârî enjoyed his special favour.

A copy of Râqim's Diwân, containing a chronogram for A.H. 1084=A.D. 1673, is noticed in Sprenger, *Oude Catalogue*, p. 540, showing that the poet was still alive in that year. For further particulars see *Riyâd ush Shu'arâ*, fol 160^a, *Suhuf-i Ibrâhîm*,

fol. 349^b; Majma' un-Nafâ'is, fol. 157^a; Makḥzan ul-Ġarâ'ib, p. 290.
See also Rieu Supplement, No. 332; As. Soc. Bengal, Cat. No. 781.

The present MS. contains selections from the poet's Ġazals, arranged in alphabetical order.

Some folios are misplaced. The right order seems to be foll. 1-2, 5, 3-4.

Written in ordinary small Nasta'liq.

Not dated; 18th century.

No. 1907

fol. 291; lines 27; size $11\frac{1}{2} \times 7$; $9 \times 3\frac{3}{4}$

دیوان صائب

DÎWÂN-I ŞÂ'IB

A copy of the Diwân of Şâ'ib, containing Ġazals in alphabetical order. See Nos. 341-349.

Beginning :—

اگر نہ مد بسم اللہ بودی تاج عنوانہا الخ *

Written in ordinary Nasta'liq within red-ruled borders.

Dated 25th Dulqa'd, A.H. 1096.

The MS. once belonged to Sayyid Şafdar Nawwâb of Patna.

No. 1908

fol. 133; lines 12; size $7\frac{1}{4} \times 4\frac{1}{2}$; $5 \times 2\frac{1}{2}$

The Same

A beautifully written, but defective and incomplete copy of Şa'ib's Diwân containing Ġazals in alphabetical order.

Beginning as usual :—

اگر نہ مد بسم اللہ الخ *

Written in a beautiful Nasta'liq within gold-ruled and marbled borders.

Dated Harât, the reign of Shâh 'Abbâs.

Scribe : قلیچ بیگ.

The MS is defective and folios have been misplaced in many places, also a large number of folios are missing

Presented by A F Sayyid Muhammad of Sam, Patna, on
7 6 17

No. 1909

fol 144, lines 15 size $7\frac{1}{2} \times 4\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$

دیوان مجذوب

DĪWĀN-I MAJDŪB

A copy of Majdub's Diwan See No 352

Contents —

1 Qasidas, beginning —

رد ساروی ترا الله اکبر شاهد است
گو دل حصم تو منکر باش خیر شاهد است

Comp No 352, fol 164^b

2 Gazals arranged alphabetically, beginning thus on fol 13^b —

الهی عندک العالی اتاکا الی *

3 Muḥhammasât, fol 126^b beginning —

حس را آئینه درکار بود الی *

4 Tarjū'ât, fol 127^b, beginning —

ای شوق تو رهملی دلها الی *

5 Maṣnawî, fol 131^b beginning —

چه پیچی درس عالم پیچ پیچ *

6 Chronograms, fol 136^b beginning —

چون والد کمیده طواف مدینه کرد الی *

7 Ruba'is, fol 137^b, beginning —

دست تو چها که نا در حیدر کردا الی *

The MS is not free from clerical errors

Written in ordinary Ta'liq

The general appearance of the MS suggests that it was copied in the latter half of the 18th century, and in support of this view we

find the signature of the poet Ḥazîn (*d.* A.H. 1180=A.D. 1766) at the beginning and end of the copy.

No. 1910

fol. 52; lines 15; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$

نیرنگ عشق

NAYRANG-I 'ISHQ

A copy of Ġanîmat's Nayrang-i 'Ishq. See No. 367.

Beginning as usual:—

بنام شاهد نازک خیالان النح *

The copy is in a damaged condition. There is a lacuna after fol. 23^b.

Written in ordinary Nasta'liq.

Dated 2 Jumâdâ II, 1176 Faṣlî, the tenth regnal year of Shâh 'Âlam.

Scribe: امام الدین .

No. 1911

fol. 44; lines 18; size 9×5 ; $7\frac{1}{4} \times 3\frac{1}{4}$

The Same

Another copy of Ġanîmat's Nayrang-i 'Ishq; beginning as usual:—

بنام شاهد نازک خیالان النح *

Written in careless Ta'liq.

Dated 28th Muḥarram, A.H. 1138.

No. 1912

fol. 121; lines 13; size $9\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$

دیوان شوکت

DÎWÂN-I SHAUKAT

A copy of the Dîwân of Shaukat of Bukhârâ. See Nos. 357–359.

Beginning as in Nos. 358 359 —

الهی رنگ تاثیر کرامت کن معانم را الخ *

The *Diwân* consists of *Gazals*, arranged in alphabetical order.
Rubâ'is, fol 115^a, beginning —

دشمن بر من بجز جگردان منشین الخ *

Mufridât, in alphabetical order, beginning on fol 116^a —

سفیدی میرود راه سر کوبش ز دیدارم الخ *

The copy is incomplete.

Written in good *Nasta'liq* within gold and coloured borders with
 an illuminated head piece and a double page 'Unwân .

Not dated, 18th century.

Presented to the library by "Khudâ Baksh" (Salâh ud Din)
 1-11-10

No. 1913

fol 56, lines 17, size $9\frac{1}{2} \times 5\frac{1}{2}$, $7\frac{1}{2} \times 3\frac{1}{2}$.

دیوان ناصر علی

DÎWÂN-I NÂSIR 'ALÎ

A copy of the *Diwân* of *Shaykh Nâsir 'Alî*, who adopted the
takhallus 'Alî. See No 363.

This copy containing *Gazals*, arranged alphabetically, ends
 with a few *Rubâ'is*.

Beginning as in No 363 —

محب حادہ دارد الخ *

Written in ordinary *Nasta'liq* within red borders

Dated A H 1200

Scribe فصل علی .

A seal, bearing the inscription هنرمان سہای, and dated A H 1224,
 is found at the end of the copy

No. 1914

fol. 63 ; lines 13 ; size $10\frac{3}{4} \times 5\frac{3}{4}$; $7 \times 3\frac{3}{4}$

دیوان اشرف

DÎWÂN-I ASHRAF

A copy of Mullâ Muḥammad Sa'îd Ashraf's Dîwân. See No. 368. Beginning with Ġazals in alphabetical order :—

جز نبی و ولی بحق راه مدان خدایرا اله *

Fards in alphabetical order ; beginning on fol. 41^b :—

حلقه ذکر تو گرداب شد از گریه ما اله *

Rubâ'is and Fards intermixed ; beginning on fol. 47^a :—

بجز دعای قدح نیست ورد خانه ما اله *

Written in ordinary Nasta'liq.

Dated Darbhanga, 25 Rajab, 1178 Faṣlî.

Scribe : شیخ روح الله .

The MS. is in a damaged condition.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

Another seal, bearing the inscription سید نورالدین حسین خان المرعشی الشوستری, is found on the title-page.

No. 1915

fol. 167 ; lines 17 ; size 9×5 ; 7×3

دیوان اثر

DÎWÂN-I AŞAR

The Dîwân of Shafi'â, who adopted the *takhalluṣ* Aşar.

Shafi'â, with the *takhalluṣ* Aşar, was a poet of great repute. He was born at Shîrâz, but spent a good deal of his time at Isfahân. He lost his eye-sight at an early age, but by constant association with eminent poets and men of learning he mastered the art of poetry. Sarkhush in his Kalimât ush-Shu'arâ, fol. 11^a, says that Aşar did not visit India, and that both Shâh Gulshan and Ârzû wrote Ġazals

in imitation of each of the Gazals of Aṣḡar, and that, according to Shâh Gulshan, the Gazals of Arzu excelled those of Aṣḡar. He was a panegyrist to Shâh Sultân Husayn of Persia (A H 1105-1135=A D 1693-1722), in whose praise there are several poems in the Diwân. The author of the Riyâd ush Shu'ara, fol 42^a, says that the Kulliyat of Aṣḡar consists of ten thousand verses. There are conflicting statements regarding the date of the poet's death. Sarkhwush, loc cit, says that he was alive till A H 1105=A D 1693. According to Sprenger, Oude Cat., p 344, he died in A H 1113=A D 1701 and a still later date, viz, A H 1124=A D 1712, is given in the دران منسحب of Siraj, Sprenger, Oude Catalogue, p 149. The author of the Natâ'ij ul Afkar, p 38, fixes the poet's death in A H 1121=A D 1709. There are several chronograms in the Diwân, the latest of which is A H 1114=A D 1702 (see fol 67^b).

Contents —

Qasîdahs, beginning on fol 1^b —

شرح مجموعه صنع نو ندارد پایاں
یک رباعیست ترکیب عناصر اسل

Elegies, beginning on fol 38^b —

شد محترم کر رمیں و اسمان حیرد فعل الح *

Another series of Qasîdahs, beginning on fol 40^b —

ر عکس و قامت و رلف و دشاں ان ب چیں الح *

Maṣnawîs, the first beginning on fol 47^a —

بعد شهنشاه بیدار بحک الح *

Tarkîb bands Qit'ahs etc, beginning on fol 61^a —

ای اشک و آه مردم دانا مدد کدید الح *

Tarikhs and some Qit'ahs, beginning on fol 63^a —

سهندشاه دین شاه سلطان حسین الح *

Gazals, in alphabetical order, beginning as in Etthe, Ind Office Lib Cat, No 1656 —

نکش بوادی افتادگی تن خود را الح *

Ruba'is, beginning on fol 128^a —

داری اگر آرزوی کوثر نه بهشت الح *

The Dîwân is followed by some poems and verses of Tamannâ, Haydar and others.

A Maṣnawî, entitled *قضا و قدر*, by 'Âbid, begins thus on fol. 158^a :—

حکیمی از خردمندان حاذق
صحيح القول همچون صبح صادق

The Maṣnawî is followed by some Gazals of 'Âbid, beginning thus on fol. 163^a :—

بسرشاری چه شد گر منصب منصور عالی شد الخ *

Written in ordinary Nasta'liq with an illuminated head-piece and a double-page 'Unwân.

Dated 16 Shawwâl, the fifth regnal year of Muḥammad Shâh.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

Another seal, bearing the inscription اعظم علی خان بهادر, and dated A.H. 1199, is found at the beginning.

No. 1916

fol. 99 ; lines 12 ; size $9\frac{3}{4} \times 6\frac{1}{2}$; $6 \times 3\frac{3}{4}$

شرح گل کشتی

SHARH-I GUL-I KUSHTÎ

A commentary on the Maṣnawî Gul-i Kushtî of Mîr 'Abd ul-'Âl Najât.

Commentator : Ratan Singh Zakhmî رتن سنگه زخمی.

Beginning :—

بسجود صمدی جبہ بر زمین نہادہ ام و صلوات بر محمد و آل
محمد فرستادہ ام الخ *

The poet Najât and his Dîwân have already been noticed under No. 379.

The commentator and his work معیار الزمان on chronology have been noticed under No. 1061.

In the preface to the present work the commentator designates himself Ratan Singh, takhalluṣ Zakhmî, bin Râi Bâlak Râm Bin

Râjah Bhagwân Sahâi راجہ بالک رام ابن رای تخلص ابن زخمی سنگھ زخمی and says that he wrote this commentary on the Maṣnawî Gul-i Kushtî of 'Abd ul-'Âl Najât (here called Mîr Abul 'Âl Najât) in A.H. 1230=A.D. 1814 by the order of his master Mirzâ Muḥammad Ḥasan Qatîl (see No. 434), and dedicated it to Ġâzî ud-Dîn Ḥaydar Khân, the eldest son of Nawwâb Sa'âdat 'Alî Khân of Awadh (d. A.H. 1229=A.D. 1814).

The date of completion of Najât's Gul-i Kushtî, given at the end here, is A.H. 1112=A.D. 1700.

The total number of verses commented upon is 291, but unfortunately the commentary on the first eight verses is wanting in this copy on account of a lacuna after fol. 2.

The commentary was lithographed, with the poem, in Lucknow, 1881.

Written in fair Nasta'liq within gold borders with an illuminated head-piece.

It would appear from the page-marks that four folios are missing after fol. 2.

Dated 19 Rajab, A.H. 1232.

Scribe : لچھمی نوابی .

No. 1917

fol. 217; lines 15; size $9\frac{3}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3$

دیوان عالی

DIWÂN-I 'ÂLÎ

A very interesting Diwân containing the lyrical poems of the poet 'Âlî that he composed in imitation of several eminent poets. The Diwân is preceded by a preface due, most probably, to 'Âlî's son, who gives out his name, fol. 2^b, as ابراهیم عابد Ibrâhîm 'Âbid, and who says that he arranged the Diwân, entitled مجمع البحرين, by the order of his father.

Beginning of the preface:—

ناز پیرای خیال کہ سخن را بشوخی انداز جلوة هوش فریبی
داده النخ *

In the preface the author of the Diwân is called Amir 'Alâ ud-Daulah Mar'ashî امیر علاء الدولہ مرعشی. It would appear from a statement on fol. 3^b that he held the post of a Wazîr.

Several poets, bearing the *takhalluṣ* 'Âlî, are in the Tadkirahs, and one of them, said to have been the author of a Dîwân, is Mirzâ Abul Ma'âlî 'Âlî, who lived at the court of Farrukh Siyar, from whom he received the title of Wizârat Khân. He died, according to Târikh-i Muḥammadî, Rieu, p. 1091, in A.H. 1128=A.D. 1715. See also Hamîshah Bahâr, Oude Catalogue, p. 126 and Garcin de Tassy, Litt. Hind., vol. i, p. 191; Makḥzan ul-Ġarâ'ib, p. 578.

Dr. Rieu *loc. cit.* while noticing a copy of the aforesaid 'Âlî's Dîwân, says that the poet belonged to a noble family of Nîshâpûr, which traced its origin to Farîd ud-Dîn 'Aṭṭâr, but the author of the Makḥzan p. 582, treats this Abul Ma'âlî 'Âlî of Nîshâpûr as separate from the poet of Farrukh Siyar's time, and does not ascribe any Dîwân to him, but remarks that he occasionally composed verses.

Again in the present Dîwân we find several Ġazals of one Abul Ma'âlî, whose *takhalluṣ* was Ma'âlî and not 'Âlî.

The Ġazals are arranged in alphabetical order, and the arrangement is that each Ġazal of a poet is followed by one or two imitative Ġazals by 'Âlî.

The first of the Ġazals of 'Âlî, occupying foll. 5^b—62^a, are in imitation of Jalâl Asîr and begin thus with a Ġazal of the latter:—

ای گلشن از بهار خیال تو سینہا النخ *

The first one by 'Âlî begins thus:—

ای روشن از فروغ تو مرآت سینہا النخ *

Second series in imitation of 'Urfi, foll. 62^b—77^a; beginning (with 'Urfi's Ġazal):—

تکفہ مرهم نگیرد سینہ افکار ما النخ *

The next one, by 'Âlî, begins thus:—

بسکہ زیب هرچمن شد دیدۀ خون بار ما النخ *

Third series in imitation of Fayḍî, foll. 77^a—83^b.

Fourth series in imitation of Muḥammad Ṣūfi, foll. 83^a—89^a.

Other poets imitated by 'Âlî are :

Nazîrî Nîshâpûrî, foll. 89^a—92^b.

Mîr Muḥammad Mu'min Astarâbâdî, foll. 92^b—97^b.

Tâlib Âmulî, foll. 98^a—100^b.

Tâlib Kalîm, foll. 100^b—107^b.

Ṣâ'ib, foll. 107^b—115^a.

Mîr Abul Ma'âlî with the *takhalluṣ* Ma'âlî, foll. 115^a—127^a.

Mullâ Shaydâ, foll. 127^a – 130^b.

Mullâ Faraj Ullah, foll. 130^b – 138^b.

Mirzâ Nizâm, foll. 139^a – 140^a.

Zakî Hamadânî, foll. 140^a – 141^a.

Shaykh 'Alî Naqî, foll. 141^a – 142^a.

Mirzâ Fasîhî, foll. 142^a – 142^b.

Ahî, foll. 143^a – 144^a.

Nasîr Hamadânî, foll. 144^a – 144^b.

Ahlî Shîrâzî, fol. 145^a.

Muhammad Amîr Mustagnî, foll. 145^a – 146^b.

Khân Zamân Mahâbat Khân, foll. 146^b – 149^a.

Âqâ Shâpûr, foll. 149^b – 150^a.

Mîr Yahyâ Kâshî, foll. 150^b – 151^a.

Wahshî, foll. 151^a – 152^a.

Khwâjagî Sharîf Mubâqqâq, foll. 152^a – 153^b.

Bâbâ Figânî, foll. 154^a – 158^a.

Walî Dasht 1 Bayâd, fol. 158^b.

Hâfîz, foll. 159^a – 166^b.

Mawlawî Ma'nawî, foll. 167^a – 177^a.

Kamal Ismâ'il, foll. 177^a – 178^b.

Amîr Khusrâu, foll. 178^b – 181^b.

Salmân, foll. 182^a – 182^b.

Shâdman, fol. 183^a.

Mullâ Faujî, foll. 184^b – 186^b.

'Abd ur-Rasûl Istignâ, foll. 186^b.

The Gazals are followed by 'Âlî's Rubâ'is in imitation of Amîr Shâhî, Tâlib Kalîm, 'Urfî, Mirzâ Ibrâhîm Adham, Sahâbî, Abul Ma'âlî and Sâbir, foll. 187^b – 192^a.

Maghawîs

Kamâl Ismâ'il, foll. 193^b – 196^b.

Faydî, foll. 196^b – 209^b.

Tâhib Âmulî, foll. 209^b – 212^b.

'Urfî, foll. 212^b – 214^b.

Mullâ Shaydâ, foll. 214^b – 217^b.

Written in fair Nasta'liq.

Not dated, 18th century.

A note by a former owner ابن المرحوم المغفور العاجي محمد حسن التنكاني محمد على, found at the end of the copy, says that he purchased the MS for Rs. 10 only.

The seal (dated A H 1161) and signature of the same محمد على are found on the title-page.

Another note on the title-page, by Muḥammad Nūr ul-Ḥusayn of Shahrghâtî, Bihâr, says that he presented the MS. to Maulavî Khudâ Bakhsh Khân Bahâdur (the donor).

No. 1918

foll. 120; lines 15; size $9 \times 5\frac{1}{4}$; 6×3

طلمس حیرت

TILISM-I HAYRAT

A copy of Mirzâ Bîdil's allegorical Maṣnawî Tilism-i Ḥayrat. See No. 382—iv.

Beginning as usual:—

بنام آنکه دل کاشانۀ اوست النخ *

Written in fair Nasta'liq within coloured borders with an illuminated head-piece and a double-page 'Unwân.

Not dated; 19th century.

No. 1919

foll. 192; lines 10; size $8 \times 4\frac{1}{2}$; $5 \times 2\frac{1}{4}$

رباعیات بیدل

RUBÂ'İYÂT-I BÎDIL

A very beautifully written copy of a collection of Bîdil's Rubâ'is. See Nos. 385–386.

The Rubâ'is are arranged in alphabetical order; beginning:—

حمد دو جهان سزا ست سلطانى را النخ *

Written in beautiful Nasta'liq within gold borders with an illuminated head-piece.

Not dated; 18th century.

No. 1920

fol 290, lines (centre col) 17, margl col 34, size $11 \times 6\frac{1}{2}$, $8\frac{1}{2} \times 4\frac{1}{4}$

حرث حیدری

HARBAH-I HAYDARĪ

A very damaged, worm eaten and water stained copy of a Maṣnawī, entitled Harbah-i Haydarī, composed in imitation of Firdausi's *Shāh Nāmāh*

Author Mirzā Karam 'Alī مرزا کرم علی

Beginning —

• ثنائی کہ مستان کند ابتدا

بم حداثیست جل و علا

The Maṣnawī deals with the history of 'Alī and his warlike exploits. The copy is hopelessly damaged. The headings are faded and the contents are illegible in many places.

It would appear from the author's statement on fol 7^b that he undertook the composition of the work in A H 1135 = A D 1722 by the order of one Nawwāb Sayyid Ahmad, whom he praises in several places.

On fol 9^b the author mentions the work حرث حیدری, full particulars of which are given under Nos 373-377.

The poet's *takhallus* Karam appears in several places, and his name Mirzā Karam 'Alī is given thus in the colophon —

تمام شد کتاب حرث حیدری من تصنیف مرزا کرم علی مرحوم
برور جمعه بتاریخ ورودهم شهر حمامی الاول سنه ۱۱۵۱ یک هزار و یکصد
و پنجاه و یک هجری قمری بموجب مرموده گوهر سلک آل خورشید
حمال علی عمرانی برور تاج تخت بشیدان اقلیم سخندان میر سید
شریف طهرانی بخط احقر العباد محمد جان علی دانشمندی *

It would appear from the above passage that the scribe Muhammad Jān 'Alī Dānushmandī transcribed the copy in A H 1151 at the request of one Sayyid Sharif Tihirānī.

Written in fair Nasta'liq within coloured borders with an illuminated head piece and a double page 'Unwān.

No. 1921

foll. 155 ; lines 14 ; size $9\frac{3}{4} \times 6$; $7\frac{3}{4} \times 4\frac{1}{4}$

نجم الهدی

NAJM UL-HUDÂ

A versified tract on theological matters.

Author : Sayyid Muḥammad Mûsawî, poetically surnamed Wâlih
سید محمد موسوی متخلص به والہ

Beginning :—

زینت آغاز این فرخ کتاب
گشت از حمد کریم مستطاب

The work consists of four *Kaukab*, each sub-divided into several *Lama'ah*. A list of the contents occupies the first two folios at the beginning.

The name of the author appears thus on fol. 4^b :—

خانہ بردوش سلوک معنوی
والہ سید محمد موسوی

And that of the title, on fol. 6^b :—

شد بسوی اوج عرفان رهنما
لاجرم نامش بود نجم الهدا

The date of composition of the poem, A.H. 1149=A.D. 1736, is expressed by the following chronogram on fol. 154^b :—

مصرع تاریخ ختم این بنا
عین معنی نسخه نجم الهدی

Written in ordinary Nasta'liq.

Dated 18th Jumâdâ I, A.H. 1301.

The seal of Sayyid Khwushîd Nawwâb of Patna is found at the beginning and end of the copy.

No. 1922

fol 52, lines 13, size 7×4 , $5 \times 2\frac{1}{2}$

عمایت نامہ

'INÂYAT NÂMAH

A collection of verses from ancient and modern poets, intended to be addressed to friends, relatives and others on suitable occasions, by Râsikh راسخ،

Beginning —

سپاس بیقیاس و ثنای بی انتہا نثار جهاندار یسب الہ *

The author, who in the preface calls himself 'Inâyat Khân Rasikh, son of Shams ud Daulah Lutf Ullah Khân Sâdiq Bahâdur Mutahawwar Jang شمس الدولہ لطف اللہ خان صادق، is mentioned in Rieu, p 876, as the compiler of a collection of letters written by, or to, the Timuridas of India from Humâyûn to Bahâdur Shâh. His father, Lutf Ullah Khân who received the title of Shams ud Daulah Bahâdur Mutahawwar Jang from Muhammad Shâh, died under Ahmad Shâh. See Rieu *loc cit*. See also No 544 in this catalogue where Muhammad 'Alî Khân Ansârî, son of the author's brother Hidâyat Ullah Khân, is mentioned as the author of the Bâhr ul Mawwaj, a general history of India.

The date of compilation, given on fol 2^b, is A H 1153 = A D. 1740

The work is divided into fourteen Bab, each consisting of several Fasl, fully enumerated at the beginning

The names of the poets quoted are written in red

Written in fair Nasta'liq

Not dated, 19th century.

The MS once belonged to Muhammad Lutf 'Alî alias Safdar Nawwâb of Patna

No. 1923

fol 59, lines 12 size $8\frac{1}{2} \times 5$, $5\frac{1}{2} \times 3$

The Same

Another copy of Râsikh's 'Inâyat Nâmah, beginning as usual —

سپاس بیقیاس و ثنای بی انتہا الہ *

Written in ordinary Ta'liq.

Dated, 'Azîmâbâd, 17 Rajab, the 22nd regnal year of Shâh 'Âlam.

No. 1924

fol. 80 ; lines 15 ; size 9×5 ; $5\frac{1}{4} \times 3$

دیوان قادری،

DÎWÂN-I QÂDIRÎ

This Dîwân, like that of Muhyî (see No. 350), is ascribed to the celebrated saint Shaykh 'Abd ul-Qâdir Jilânî, and an endorsement to that effect runs thus on the title-page: دیوان قادری تصنیف حضرت پیر دستگیر رضی الله تعالی عنه.

Beginning:—

ز بحرت قطره عالم ز جاہت جرعه دریا
مه از مهر تو یک ذره خور از ماه تو با سودا

The Gāzals, which are of mystic character, occupy fol. 1^b, 72^b, and are arranged in alphabetical order.

The Dîwân ends with a few alphabetically arranged Tarjî'bands, the first of which begins thus on fol. 73^a:—

ای جزو نمایی کل یکتا از جزر تو کل نمود همتا

The author could not be traced, but a copy of the work, dated A.H. 1167, is noticed in As. Soc. Bengal, Cat. No. 905, and it is therefore evident that he flourished before that date.

Written in ordinary Nasta'liq on gold-sprinkled paper within gold and coloured borders with a double-page illuminated 'Unwân and a head-piece.

Not dated ; 18th century.

No. 1925

fol. 396 ; lines 17 ; $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$

دیوان حزین

DÎWÂN-I HAZÎN

A valuable and beautifully written copy of Hazîn's Dîwân, containing an autograph note by himself on the title-page. For his life and works see Nos. 402-410.

A contemporary note on the title page says that this is an abstract of the poet's fourth *Diwân* *حلاصة الديوان الرابع*

Beginning with a preface —

انتتاح نامه نام آردان گیہان خدیو ستن النہ *

In the preface the poet says that he completed this fourth *Diwân*, containing *Qasidâhs*, *Gazals*, *Qit'âhs* and *Rubâ'is* consisting of 1,130 verses, in A.H. 1155=A.D. 1742

ہزار یکصد و پنجاہ و پنج ہجری بود
کہ گشت بسخت دیوان چارمیں سپری
قصیدہ و عزل و قطعہ و رباعی آن
ہزار و یکصد و ہشتاد باشد از شمری

Contents —

(1) *Qasidâhs*, beginning on fol 4^b —

غیر بقی عیرت یکنای بی ہمتلستی النہ *

(2) *Muqatta'ât*, beginning on fol 55^b —

یا خاتم الفئین عمخوار عالمی نو *

(3) *Gazals* in alphabetical order beginning on fol 69^b —

ای نام تو ربیب رابہا النہ *

(4) Miscellaneous *Gazals*, *مبعورات عزلات*, alphabetically arranged, beginning on fol 303^b —

اگر بیدم شنی در حواب روز حرد سالی را
بعمری میگردم تعبیر ابن خواب خیالی را

(5) *Rubâ'is* in alphabetical order, beginning on fol 329^b —

شد مید حم رلف رسائی دل ما النہ *

(6) *Chaman wa Anjuman*, a *Maṣnawî*, see No 402, fol 502^a, beginning on fol 351^b —

بنام آندہ آدر را چمن ساخب النہ

(7) *Kharâbât*, another *Maṣnawî* in an abstract form, beginning on fol 360^b —

ثناہاسب پیر حرانات را النہ *

(8) دیباجة مطمح الانظار Preface to the Maṣnawî Maṭmah ul-Anzâr ; beginning on fol. 373^b:—

بنام نگارنده هست و بود النخ *

(9) فرهنگ نامه Farhang Nâmah, another Maṣnawî; beginning on fol. 377^b:—

بنام نگارنده هست و بود النخ *

(10) فاتحه، وخاتمة تذكرة العاشقين (10) the prologue and epilogue of the تذكرة العاشقين; see No. 402, fol. 513^a; beginning on fol. 387^b:—

ساقی ز مدی موحدا نه النخ *

(11) خاتمة دیوان چهارم (11) epilogue of the fourth Diwân, see No. 407, fol. 114^a (transcribed from the author's copy); beginning on fol. 395^b:—

هان ای دانش شگرفان النخ *

The following is the autograph note:—

دینا اتنا من لدنک رحمة و هدی لنا من امرنا رشدا *

زد نقش سخن سکه جاوید بنامم

از صفة دلها نشود محو کلامم

نمقه الواثق بعروة الله الوثقی محمد المشتبه بعلی الزاهدی

البحیلانی *

Written in good Nasta'liq within gold and coloured borders with illuminated head-pieces on foll. 1^b and 69^b and a double-page 'Unwân' on foll. 69^b and 70^b.

A portrait, most probably of Hazîn, is found on fol. 54^b.

Not dated; apparently 18th century.

Scribe: عبد الصمد.

Presented to the library by S. (Ṣalâh ud-Dîn) Khudâ Bakhsh, the eldest son of the donor, 18-10-10.

No. 1926

fol 502, lines 15, size $9\frac{1}{4} \times 5\frac{1}{2}$, $6\frac{1}{2} \times 4\frac{1}{4}$

دیوان حزین

DÎWÂN-I HAZÎN

A copy of the *Diwân* of Hazin (d. A.H. 1180=A.D. 1766) See Nos 402-406

Gazals in alphabetical order, beginning as in No 402 —

درس درباری بی پایاں الھ *

متنوعات, fol 422^b, also in alphabetical order beginning as in No. 402, fol 586^a —

حق تعلیم دارم الھ *

رباعیات, fol 471^a, in alphabetical order beginning as in No 402, fol 521^b —

ای چشم و چراغ حار عمدتہ ما الھ *

Written in ordinary Ta'liq.

Not dated, 19th century

According to a note on the title page the MS once belonged to one Munshi Sayyid Fadl ı Husayn of Sındilah

No. 1927

fol 142 lines 19, size $9\frac{3}{4} \times 6\frac{3}{4}$ $7 \times \frac{5}{8}$

کلمات فوقی

KULLIYÂT-I FAUQÎ

A defective damaged and worm eaten copy of Fauqî's *Kulliyât*
A very good copy is noticed under No 416

Beginning —

اما بعد بلکه ما بعد ندانکه اسی رسالہ انسب مشتمل بر الھ *

The contents of the present copy agree very nearly with those of No 416, but the arrangement differs slightly

Written in different hands with additions on the margins

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

No. 1928

fol. 350; lines 24; size $8\frac{1}{4} \times 5$; 6×3

مجمع الاسرار

MAJMA' UL-ASRÂR

A poetical account of the Prophet Muḥammad, the Caliphs, the Imâms, the celebrated saint Shaykh 'Abd ul-Qâdir Gilânî and others.

Author: Gulâm Aḥmad غلام احمد.

The MS. is defective at the beginning as well as towards the end. It opens abruptly thus:—

ترحم میکند بر حال شایق
کند معشوق را عاشق بعاشق

The work consists of three *Maqâlah*, as follows:—

Maqâlah I, history of the Prophet, Fâtimah, 'Alî and Ḥasan.

Maqâlah II, history of the martyrdom of Ḥasan and his attendants and relatives in the battle of Karbalâ, and other connected events; beginning on fol. 134^b:—

باستمداد از الله و احمد
علی و فاطمه حسنین امجد

Maqâlah III, history of the Prophet's descendants and his wives, the fourteen Ma'sûmîns, the Imâms, the early Khālifahs, the Tâbi'îns, and the Tab'i Tâbi'îns, the four Pîrs and the fourteen Khânwâdahs, etc. etc.; beginning on fol. 253^b:—

بحمد الله و نعت شاه مرسل
الآخر دفتر این سیوم مفضل

The date of composition, given at the end of the third *Maqâlah*, fol. 252^a, is A.H. 1182=A.D. 1768.

Written in ordinary Ta'liq with copious notes and emendations. The headings, in red, are indistinctly written.

Not dated; 19th century.

No. 1929

fol 126, lines 17, size $10\frac{1}{4} \times 6$, $7\frac{1}{4} \times 4$

دیوان فقیر

DÎWÂN-I FAQÎR

A copy of Shams ud-Din Faqîr's Dîwân See Nos 411-412
Contents —

Qasidahs, Tarjî' bands, Qit'ahs, etc, beginning —

ای غم عشق تو شوری در جهان انداخته الغ *

Gazals in alphabetical order, fol 55^b, beginning —

سد آن هم رنگ در رنگ جمال دامن پیدا

چو مضمونی که لفظش گردد از حسن بیان پیدا

Written in ordinary Ta'liq

Not dated, 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found at the beginning of the copy

No. 1930

fol 98, lines 17, size $10\frac{1}{4} \times 6$, $7\frac{1}{4} \times 4$

دُرّ مکون

DURR-I MAKNÛN

The story of the daughter of the Qaysar of Rûm, رحس ملنکه or خاتون, and the Imâm Hasan 'Askarî, composed in A H 1169 = A D. 1755, by the same Shams ud-Din Faqîr.

Beginning —

خداودا ره تعریف دما

بروی من ره توحید کشا

See Etbe Ind Office Lib Cat No. 1710, Sprenger, Oude Cat. p 369.

Written in ordinary Ta'liq

Not dated, 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwursîd Nawwâb are found at the end of the copy.

No. 1931

fol. 388 ; lines 21 ; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{1}{2}$

فتح نامه

FATH NÂMAH

An exhaustive versified history of the Bulûchî Chieftains or the 'Abbâsî Amîrs, also called Tâlpurs, of Haydarâbâd, Sind, especially of Mîr Fath 'Alî Khân.

Author: Mîr Sûbadâr Khân, میر صوبدار خان.

Beginning:—

بنام خداوند فتح و ظفر
فزاینده بخت و عقل و هنر

A smaller history of the Tâlpurs, also written in verse, by Muḥammad 'Azîm ud-Dîn Husaynî Shîrâzî Tatawî محمد عظیم الدین حسین شیرازی تاتوی, is noticed in Rieu iii, p. 1041 and A.S.B. Cat. (Curzon Collection), No. 303.

Our author mentions this history of 'Azîm on fol. 39^b, and makes disparaging remarks on its style, etc.

In several places the author designates himself by the simple name Mîr میر (see foll. 383^b, 387^b), and gives us to understand that he was the son of Mîr Fath 'Alî Khân (the hero of the poem). For instance on fol. 41^b he has this:—

ز شمشیر میر وز اشعار من
بود جاودان در جهان این سخن
.....
نه چون او پدر رزم جو آمده
نه چون من پسر مدح گو آمده
کرا در جهان همچنان شد پدر
کرا یادگار است چون من پسر

پدر انجمن و پسر همچین
محال اسب کاید بروی زمین

Again, while giving admonitions to his son, the author says (fol 378^a) —

پدر میر فتح علی خان من
کرو هسب اپن تاره ستن من
گلستان من تاره ناشد ارد
گلم را سرح عاره ناشد ارد

In the colophon the full name of the author is given thus امیر ابن الامیر معز الدولة معین الملک ضرور جنگ میر صوبدار خان (wrongly written صوبدارخان)

The following genealogy, given at the end of the MS, will show the author's descent —

شجرۂ قلیان

میر محمد علی خان بن میر صوبدار خان بن میر فتحعلی خان
بن میر صوبدار خان بن میر بهرام خان بن میر شهادت خان بن هوتک خان
بن کده بن شاهو بن بکار بن رنگی or رنگی بن بجیر بن محمد بن
مولاد بن ندۃ بن بکیر بن بیرون بن محمد عیسیٰ بن ابراهیم بن رباع بن
هارون بن حسن بن عمر بن علی خان بن دوردند بن اسمعیل یعنی
پهدو بن عالی بن هوتک بن جلال خان بن حسن بن هوتک بن پاپر بن
جعفر بن رانو بن هارون بن دوس محمد بن سرح تاج بن اقبال بن جعفر
بن بلوچ بن بدیع زمان بن حمزه رضی اللہ تعالیٰ عنہ *

Contents —

Yâr Muhammad, the first 'Abbâsî Amîr of Sind, fol 42^b.

Nûr Muhammad bin Yâr Muhammad, fol 43^b.

Muhammad Murad, a cruel and unjust ruler, fol 43^b.

Gulâm Shâh, fol 44^b.

Mîr Bahrâm (general of Gulâm Shâh) and his two sons Mîr Bujâr and Sûbadâr, fol 45^a

Mîr Bahrâm and his exploits, fol 45^a.

Mîr Şûbadâr's night attack on دوله بیتی, and the latter's death, fol. 59^a.

Death of Ġulâm Shâh and the succession of his son Sarfarâz Khân who rebels against Bahrâm Khân. Death of Bahrâm Khân and Şûbadâr Khân, fol. 73^a.

Fath Khân's attack on Sarfarâz Khân and the latter's flight to Haydarâbâd, fol. 91^b.

Accession of Ġulâm Nabî. Arrival of Mîr Bujâr who defeats and kills Ġulâm Nabî, fol. 105^a.

Ġulâm Nabî Khân's brother 'Abd un-Nabî Khân kills the 'Abbâsî Chiefs Sarfarâz Khân, 'Aṭr Khân, Muḥammad Khân and Mîr Muḥammad. Mîr Bujâr, in consultation with Fath Khân raises 'Abd un-Nabî Khân to the throne, fol. 122^b.

'Izzat Yâr Khân advances with an Afgân army against 'Abd un-Nabî Khân, but is defeated by Mîr Bujâr Khân, fol. 128^b.

Death of Mîr Bujâr, by the treachery of 'Abd un-Nabî Khân, fol. 146^b.

Accession of Şâdiq 'Alî 'Abbâsî. 'Abd Ullah Khân and Fath 'Alî Khân's attack on the Râjah of Jodhpûr, fol. 155^b.

'Abd un-Nabî Khân advances with a force under Rizq Khân but is defeated by Mîr Fath 'Alî Khân. Death of Rizq Khân, fol. 170^a.

'Abd un-Nabî Khân seeks help from the Afgân king Timûr Shâh and advances with an army under Madad Khân Afgân, fol. 185^b.

Death of 'Abd Ullah Khân, Fath Khân and Mirzâ Khân, fol. 203^b.

Mîr Fath 'Alî Khân's victory over 'Abd un-Nabî, fol. 219^b.

'Abd un-Nabî's letter to Mîr Fath 'Alî Khân and the latter's reply, fol. 242^a.

Death of Mîr Ġulâm Muḥammad, brother of Suhrâb Khân, fol. 294^b.

Accession of Mîr Fath 'Alî Khân and his history, fol. 304^b.

Fath 'Alî Khân takes steps against Bakhtyâr Khân at the entreaties of Fadl 'Alî Khân, fol. 309^a.

Fath Âbâd, founded and built by Fath 'Alî Khân, fol. 331^a.

Advance of Aḥmad Khân Nûrzai by order of Timûr Shâh in aid of 'Abd un-Nabî. Defeat of Aḥmad Khân, fol. 334^b.

Mîr Fath 'Alî Khân makes Haydarâbâd the seat of his government, fol. 358^a.

Fath 'Alî Khân's death, fol. 364^a.

The date of completion of the work, given at the end, fol. 387^a, is A.H. 1254=A.D. 1838.

پس از هجرت مرسل کردگار
 هزار و دویست و پنجاه و چار

The above date seems to be doubtful, since the line bears the mark of scratching and the words, مرسل کردگار to پنجاه و چار have been supplied in a later hand. According to the colophon the scribe صناعت الله transcribed the copy at Dum Dum, Calcutta, by the order of Mir Muhammad 'Alī Khān (grandson of Fath 'Alī Khān, the hero of the poem)

The colophon runs thus —

حسب القومال امیر محمد علیخان تالپور کتاب فتح
 نامہ تصنیف میر صوبدار خان علیہ الرحمة از دست حقیر اضعف
 الاعناد صیانت الله واقعه تاریخ نسب و یکم مالا چیب سنہ ۱۲۵۳ در
 دمدومہ تعلقہ برہب نشان کلکتہ حسن ارتسام و حلولہ اتمام یاب فقط *

Written in fair Nasta'liq The first two folios are in a later hand.

No. 1932

foli 9, lines 14 size $6\frac{3}{4} \times 4\frac{3}{4}$ $4\frac{3}{4} \times 2\frac{3}{4}$

مشوی نصیر

MASNAWĪ-I NASĪR

A beautiful Masnawī by Nasir

Beginning —

شکی نا بو جوانی گف پیروی
 کہن دردی کشی صلی صبری

Lutf 'Alī Beg Ādur, who enjoyed the company of Nasir, quotes the entire Masnawī in his *Ātash Ladah*, pp 543-549, and gives the following particulars of the authors

Mirzā Nasir's father Mirzā 'Abd Ullah Tabīb, an eminent physician, was a descendant of Mirza Sayyid 'Alī Husaynī Haffaf, a member of a noble Sayyid family of Isfahān. Nasir was well versed in theology, philosophy, and mathematics, and enjoyed the reputation of being the best physician of his age. He was skilled in Arabic and

Persian poetry, and died in A.H. 1192=A.D. 1778. See also *Ṣubḥ-i Gulshan*, p. 524.

This interesting *Maṣnawî* was copied from the *Âtaṣh Kadah* by the order of Maulavi *Shihâb ud-Dîn Kḥudâ Bakhsh Kḥân* (the second son of the donor), the then Librarian of this library.

Written in beautiful *Nasta'liq* within coloured borders with an illuminated head-piece.

Dated Bânkîpûr, 11th of Ramaḍân, A.H. 1321.

Scribe: فضل الباري.

No. 1933

foll. 17; lines 11; size $9\frac{1}{4} \times 5\frac{3}{4}$; $4\frac{3}{4} \times 2\frac{3}{4}$.

مثنوی احسن

MAṢNAWÎ-I AḤSAN

A poetical account of the Christian *Sharḥîl*'s conversion to Islâm at the hand of 'Alî, the fourth Caliph.

Author: Abul Ḥasan (with the *takhalluṣ* Ḥasan) bin Mîr Murtaḍâ ul-Ḥusaynî ul-Aftasî ul-Tafrishî بن میر (المتخلص به حسن) ابو الحسن. مرتضى الحسيني الافطسي التفرشي.

Beginning:—

بسم الله الرحمن الرحيم مفتاح اسرار علي العظيم *
الحمد لله رب العالمين و العاقبة للمتقين اما بعد هذه
المسائل شرحيل بن جوان النصراني قد سالها عن ابي بكر النخ *

The poem is preceded by a short preface from which we learn that one day a Christian, named شرحيل بن جوان, put several questions to Abû Bakr, the first Caliph, who, it is said, finding them too difficult to answer, directed *Sharḥîl* to go to 'Alî, the fourth Caliph. Accordingly *Sharḥîl* approached 'Alî and put his questions to him. Without any hesitation, 'Alî answers all the questions to *Sharḥîl*'s entire satisfaction. *Sharḥîl* then embraces Islâm at the hand of 'Alî.

The author adds further that the original account was in Arabic, and that at the request of his master Amîr Fakhr ud-Dîn 'Alî ul-Ḥusaynî he translated it into Persian for the use and benefit of those who did not know Arabic.

The poem itself begins thus on fol. 2^a :—

بنام آنکه شبه او روا نیست
جهانرا غیر ذات او خدا نیست

According to the concluding line the poem consists of 277 verses.

From a statement on fol. 4^a it would appear, that the author wrote this work in India. In the following verse on fol. 6^a he adopts the *takhalluṣ* Aḥsan :—

که صاحب فطرتان دانش و فن
بگویند هر زمان احسن بر احسن

On the title-page the Maṣnawī is called *مننوی حسن*.

Written in fair Nasta'liq within gold borders with an illuminated head-piece.

Not dated; 18th century.

No. 1934

fol. 259; lines 14; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$

دیوان واقف

DÎWÂN-I WÂQIF

The Dîwân of Wâqif. See Nos. 424–426.

The present copy contains the poet's Gazals, arranged in alphabetical order, a Tarji'band, and a Mukhammas.

Beginning :—

ای ببزم شوق تو الخ *
Tarji'band, beginning on fol. 248^a :—

ای زلف تو عنبرین کمندی الخ *

Mukhammas, beginning on fol. 258^a :—

ترا مشکل کشا دانسته بودم الخ *

Written in fair Nasta'liq within coloured borders with an illuminated head-piece.

Not dated; 19th century.

No. 1935

foll. 126 ; lines 15 ; size $8\frac{3}{4} \times 5\frac{1}{4}$; $5\frac{3}{4} \times 3$

دیوان حسن

DÎWÂN-I ḤASAN

A *Diwân* by a poet who adopts the *takhalluṣ* Ḥasan.

Several poets, bearing the *takhalluṣ* Ḥasan, are mentioned in the *Tadkirahs*, and it is difficult to say which of them the present is. On fol. 2^a we find a reference to Hilâlî (*d.* A.H. 936=A.D. 1529). Dr. Sprenger, *Oude Cat.*, p. 233, mentions a Ḥasan as the author of a *Diwân*, and it is probable that this Ḥasan is identical with him. According to Sprenger, Mîr Gulâm Ḥasan of Dihlî (with the *takhalluṣ* Ḥasan), whose ancestors belonged to Harât, was a son of Mîr Gulâm Ḥusayn Dahik. In his early life he went to Oude and enjoyed the patronage of Nawwâb Sardâr Jang and of his son Mirzâ Nawâzish 'Alî Khân. He is the author of a *Diwân* of 8,000 verses and of a *Tadkirah* of *Rekhtah* poets, but his famous work is the *بدر منیر*. He died in A.H. 1205=A.D. 1900.

The *Diwân* consists of *Gazals* in alphabetical order and a few *Rubâ'is*.

Beginning with *Gazals* :—

نبودی گر مشابه صورتش ابروی جانانرا
نگشتی ابتدا از مد بسم الله قران را

Rubâ'is, beginning on fol. 124^a :—

زاهد بطواف کعبه میرفت براه النخ *

Written in ordinary *Ta'liq*.

Not dated ; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurs'hîd Nawwâb are found at the beginning and end of the copy. Two seals, one of Karam Ḥusayn, dated A.H. 1239 and the other of Tafaddul Ḥusayn, dated A.H. 1242, are found on fol. 1^b.

No. 1936

fol 424 lines 16-19 size $9\frac{1}{4} \times 5\frac{1}{2}$, $6\frac{1}{4} \times 3\frac{1}{4}$

کلیات نقی

KULLIYÂT-I NAQÎ

The poetical works of Naqî Mirzâ 'Alî Naqî Khân, with the *taḥḥallus* Naqî, was the son of Muhammad Qâsim Khân bin Fadilat Khân. He was born at Lahûr, but was brought up and educated at Azimabâd (Patna). He received training from Shaykh 'Alî Hazin and Muhammad 'Iwâd of Jaunpûr. He was well versed in various kinds of poetry, and his Diwân consists of about ten thousand verses. He also adopted the *taḥḥallus* Lisân.

From a chronogram on fol 103^a it would appear that his father Muhammad Qâsim, with the *taḥḥallus* Zarâfat, died in A H 1179 = A D 1765 (see also fol 344^a).

Internal evidences show that the poet spent a good deal of his time in Bengal, especially in Calcutta, on which he writes satirical poems. In one of his poems, fol 405^b, he praises the then Governor General Warren Hastings.

There are several chronograms in the work, the latest of which (fol 103^b, margin), expresses the date of the death of 'Alî Ibrâhîm Khân (the author of the popular work *Suhuf i Ibrâhîm*, see No. 708), in A H 1208 = A D 1793.

Contents —

Preface, beginning —

* سپاس بیحد و عد سخن آفرینی که ادس را بصب بطق الح *

(1) قصائد, beginning on fol 2^b —

تا دلم طرح سپاسش درمیان انداخته

حوش کمندی از رمیں بر آسمان انداخته

(2) Muqatta'ât, Târikhs and miscellaneous poems, foll 78^a-103^a.

(3) Elegies, fol 103^a, beginning —

امروز بلند است بهرحانی اعلان الح *

(4) Gazals, in alphabetical order, beginning —

بنام آن سخنگو نامه دل میکم ادشا

که نامش تاج عرت میدهد برق نکم را

(5) منفرقات, fol. 322^a; beginning:—

فذا گردد بقا گر متحد کردی بآن یکتا النخ *

(6) Rubâ'is, fol. 333^a; beginning:—

ای زاتش غم سوز نواز دل ما النخ *

(7) مخزن النصائح, *Makhzan un-Naṣā'ih*, a Maṣnawî in imitation of Sa'dî's *Bûstân*; beginning with a short preface on fol. 339^b:—

حمداً لذی العزو العلی و السلام علی خلیله سید الانبیا النخ *

The poem itself begins thus on fol. 340^a:—

خدایا جهان رشک فیض تست النخ *

According to the concluding line the poet completed the Maṣnawî in A.H. 1200=A.D. 1785.

(8) نتیجة الشوق, *Natijat ush-Shauq*, a Maṣnawî poem on the Holi festival; beginning with a short preface on fol. 388^a:—

سپاس بیچونی که از رنگریزی قدرتش عروسان گلستان سرخ پوش

النخ *

The poem begins thus on fol. 388^b:—

خداوندیکه باغ عالم کون النخ *

(9) مخبر الغافلین, *Mukhbir ul-Gâfilîn*. A short Maṣnawî, being the love story of a youth named Hasan Ridâ; beginning on fol. 399^b:—

..... ست سپاس بیحد و عد

..... شائسته آنجذاب امجد

(10) موقظ النایمین, *Mûqiz un-Nâ'imîn*. Another short Maṣnawî on admonitions; beginning on fol. 401^b:—

بعد حمد یگانه مطلق

میدهد گفتگو چنین رونق

(11) در وصف برشکال, *Dar Waṣf-i Barshkâl*. A Maṣnawî in praise of the rainy season; beginning on fol. 403^a:—

زهی ایام و عهد برشکالی

که عالم راست زان فرخنده حالی

(12) لذة الطالبین, *Laddat ut-Tâlibîn*. Another Maṣnawî on love matters; beginning on fol. 404^a:—

توان لب محمد کسی ترکشود
که از جفت ترین حلقب نمود

(13) *Maṣnawī dar Madh i Warren Hastings*. A *Maṣnawī* in praise of Warren Hastings, Governor-General of India, beginning on fol 405^b —

نه بسم الله عنوان مقصد طرار
سخن را نمایم بدینگونه سار

The concluding lines contain the date A H 1196 with its equivalent A D 1782

(14) *‘Ibrat un Nâzırin* A *Maṣnawī* on the poet's love with a woman whom he met on the way She was bitten by a poisonous snake and died in his presence Beginning on fol 406^b —

حداردا عشق اتشین حوری
باغ داغ دل ده رنگ و هم سوری

(15) *Qadâ wa Qadr* Another *Maṣnawī*, a love romance, beginning on fol 410^b —

شایسته ثناسب ران یگانه
دارد همه چیز در حراده

(16) *در معونارش بگل*, A satirical *Maṣnawī* on the rainy season of Bengal, beginning on fol 414^a —

که دیده چندی و کرا هسب یاد
درین عالم کون پر از مسد

(17) *Mutâṭabât* or *pleasantries*, beginning on fol. 415^b —

یکی از اهل دفتر صاحب حاض
عروسی کرد تا یک شوخ چون ماه

The work ends with some pieces of ornate prose.

There are copious emendations and marginal additions written in *Nim Shikastah*, most probably by the author himself.

Lacuna after fol 96^b.

Written in fair *Nasta'liq*

Not dated, 19th century.

The seals and signatures of Nawwâb Sayyid Vilâyat 'Âlî Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

No. 1937

fol. 257 ; lines 15 ; size $14\frac{3}{4} \times 8\frac{3}{4}$; $8\frac{3}{4} \times 5\frac{1}{4}$

دیوان قتیل

DÎWÂN-I QATÎL

A copy of Mirzâ Qatîl's Dîwân, consisting of Ġazals arranged in alphabetical order. See Nos. 434-435.

Beginning:—

گه پری گه آدمی گاهی ملک خوانم ترا
پایگه برتر ازان داری که میدانم ترا

This copy ends with the Mukhammas found on fol. 279^b of No. 434 ; beginning:—

ای ذکر تو راحت روانم *

Written in bold Ta'liq with an illuminated head-piece and a 'Unwân.

Dated Rabî' II, A.H. 1212.

The seals of Nawwâb Sayyid Vilâyat 'Âlî Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

(Nos. 1938-1940)

fol. 55 ; lines 15 ; size 13×8 ; $8 \times 4\frac{3}{4}$

A collection of three poetical works of the celebrated Urdû poet Inshâ (d. A.H. 1233=A.D. 1817), who has been already noticed in connection with his grammatical work دربابی لطافت ; see No. 786. A very good account of the poet and his works is to be found in خمخانۀ جاوید vol. i, pp. 467-475.

I

foll 1-23

No. 1938

دیوان اشا

DÎWÂN-I INSHĀ

Inshā's Persian Diwân containing Gazals arranged in alphabetical order

Beginning —

ای عشق قطع کرده ره سلسیل را
از ما سلام شوق رسان حرنیل را

II

foll 24^b-54^b

No. 1939

شیر و برنج

SHÎR WA BIRINJ

A poem in imitation of Baha ud Din 'Amuli's Nan wa Halwâ (see No 291)

Beginning —

سمک المحمود با رب العلق
اب حلاق السحاب و الشفق

Baha ud Din's Nan wa Halwâ the name of the present poem and of its author are mentioned thus in the following concluding lines, fol 29^a —

چون نهائی نان و حلوا گفته بود
گوهر معنی رهمبا سفته بود
نسخه شیر بر بخش در حواب
گفت اشاهم بلی با آب و تاب

In the same place the author states that he completed the poem at the beginning of Shawwâl A H 1205=A D 1790, which year is expressed by several chronograms, viz حروش نبوی and حروش موج بم

No. 1940

شرح مایة عامل

SHARH-I MI'AT 'ÂMIL

A poetical version of 'Abd ul Qâhir bin 'Abd ur-Rahmân Jurjânî's .H. 471 or 472=A.D. 1078 or 1079) 'popular Arabic grammar 'Âmil (see No. 1490).

Beginning:—

پس از مناسک تحمید و نعت صل علی
محمد و علی آله بگو انشأ

The work begins with a few introductory verses devoted to the of Nawwâb Sa'âdat 'Alî Khân of Lucknow (A.H. 1212-1229=799-1813), a great patron of the poet.

All the treatises are written in fair Nasta'liq by one scribe within red borders with an illuminated head-piece and a double-page in.

Not dated; 19th century.

(Nos. 1941-1943)

foll. 51; lines 16; size 10×6½; 7×4

collection of the same three works of Inshâ.

foll. 1^b-22^a

No. 1941

دیوان انشا

DÎWÂN-I INSHÂ

copy of the Persian Dîwân of Inshâ; beginning as in No.

ای عشق قطع کرده ره سلسبیل را الخ *

II

foll 22^a-48^a

No. 1942

سر و برنج

SHÎR WA BIRINJ

Another copy of Inshâ's Shîr wa Bîrinj See No 1939
Beginning as usual —

* سمک المأمود الح

III

, foll 48^b-51^a

No. 1943

شرح مائة عامل

SHARH-I MI'AT 'ÂMIL

Inshâ's poetical version of the Mi'at 'Âmil. See No 1940
Beginning as usual —

* پس از مناسک تکمید الح

All these three tracts are written in ordinary Nasta'liq by the same scribe

Dated 13 Ramadân, 1261 Fashî

No. 1944

foll 233, lines 15 size $8\frac{1}{4} \times 4\frac{1}{2}$, $5\frac{3}{4} \times 3$

کلمات منشا

KULLIYÂT-I MANSHÂ

The prose and poetical works of Manshâ Manshâ, with his full name Khwajah Jalal ud Dîn 'Alî Khân, popularly called Mir Ahmad bin Najm ud Dîn 'Alî Khân منشا به منشا مشہور میر احمد بن نجم الدین علی خان, was born at Lucknow. He married the daughter of Mir Inshâ Allah Khân (see No 786), and in his youth came to 'Azimabad where he attached himself for some time to the services of Nawwab Shahamat 'Alî Khân Bahâdur. He was a

pupil of the eminent poet Mirzâ Muḥammad Ḥusayn Qatīl. He was an excellent writer of refined prose and was also well versed in poetry. He lived for forty and a few years, and died at 'Azīmâbâd on 23 Rabî' II, A.H. 1255=A.D. 1839 and lies buried in the vicinity of Shâh Arzân's tomb. See Riyâd ul-Afkâr, fol. 102^b; Şubḥ-i Gulshan, p. 455.

Contents :—

Prose pieces ; beginning on fol. 1^b :—

تاجری از بازار دلشکار کمال بی زوال النخ *

His letters, preceded by an introduction, begin thus on fol. 9^b :—

سپاس بندگان خدائرا سزد که جان در بدن بخشیده النخ *

The first letter begins thus on fol. 14^a :—

نور مردمک شب زنده داران و شمع شبستان تهجد گذاران النخ *

Introduction to the Dîwân of Ġazals, beginning on fol. 57^a :—

عندلیب بوستان سخن بغزل خوانی حمد سخن آفرینی النخ *

Ġazals, arranged in alphabetical order, begin thus on fol. 61^b :—

حسن رخت از ابروی کج گشته دوبالا النخ *

The Dîwân of Qaṣîdahs, preceded by an introduction which begins thus on fol. 109^b :—

نقود نور آمود حمد پیشکش شهنشاهیست عظیم الشان و

اجل النخ *

Beginning of Qaṣîdahs, fol. 116^b :—

عقلی بکنه هستی توگه نبرده راه النخ *

Târîkhs, introduced by a preface ; beginning on fol. 162^b :—

شاخ قلم پیوند شجر طور از شگوفه باری اختران حمد صانعی

است النخ *

Rubâ'is ; beginning on fol. 186^b :—

ای خالق جن و انس و غفار ذنوب النخ *

Tarjî'bands, etc. ; beginning on fol. 196^a :—

هست منقول که یکرور بتول النخ *

دوحة التاريخ, Dauhāt ut-Târikh A treatise on the rules of composing Târikhs, consisting of five *Fara'*, beginning on fol 206^a —

سیریں سخنیں لریر حالات کہ لدش دم حوادیں لب بر
لب الح *

The MS ends with some miscellaneous pieces by Hazin
Written in ordinary Ta'liq.

Dated, fol 192^b, Shawwâl, A H 1249

Scribe محمد کاظم متخلص به شعا

No. 1945

fol 58, lines 13 size 10 × 6½, 8 × 4½

دیوان منشا

DÎWÂN-I MANSHÂ

A copy of Manshâ's Diwân of Gazals arranged in alphabetical order, beginning with the introduction as in No 1944, fol 57^a —

عدلیک بوستان سخن الح *

Gazals, beginning as usual, fol 5^b —

حسن رجب از امر کج گشته دربالا الح *

Written in ordinary Ta'liq

Not dated, 19th century

No. 1946

fol 119, lines 13, size 7½ × 4½, 6 × 3

دیوان برشته

DÎWÂN-I BIRISHTAH

A copy of Birishtah's Diwân See No 438

Gazals, in alphabetical order, beginning on fol 1^b —

در کتاب عشق میجستیم بسم الله را الح *

Wâsûkhts, fol. 98^a; beginning:—

Mukhammas, fol. 102^a; beginning:— * دوستان میکشدم الخ

پیر مغان بجز تو فریادرس نداریم الخ *

Mukhammas on Qatîl's Ġazal; beginning on fol. 101^b:—

یار آئینه رخى، معزو تماشای تو شد الخ *

قصیده بهاریه; beginning on fol. 104^b:—

کردست شاخ گل بچمن باغبان قلم الخ *

نامه; beginning on fol. 106^a:—

ای همایون نامه بر باد صبا الخ *

Qaṣîdah, fol. 112^a:—

کلم رگ شاخ زعفرانست الخ *

Târikhs, fol. 117^a.

Written in ordinary Ta'liq.

Not dated; 19th century.

A seal, bearing the inscription محمد حسین خان, and dated A.H. 1224, is found on the title-page.

No. 1947

fol. 92; lines 10; size $8\frac{3}{4} \times 5$; 5×3

دیوان راحت

DÎWÂN-I RÂḤAT

The Dîwân of Râḥat, containing Ġazals in alphabetical order.
Beginning:—

بتا ز فرقت خود پیـر کردۀ ما را

دوتا ز غم قد چـون تیـر کردۀ ما را

No account of the poet is given in any Taḍkirah, and it is difficult to ascertain the period in which he flourished. In two places, fol. 34^a and 64^b, he refers to the eminent poet Zuhûrî (d. A.H. 1025=A.D. 1616). It is, therefore, evident that he flourished after that date.

In the conclusion there are several Taḍmîns on the Ġazals of Hâfiz. The Taḍmîns, each in the form of a Mukhammas, begin thus on fol. 167^a:—

دیده ام در گلستانی کز ارم مد عار داشت
 سبزه در هر گوشه چون زمرد (sio) کار داشت
 بر سر نخلی که از وی سدره در دل خار داشت
 بلبل بر گ گل خوشرنگ در منقار داشت
 و بدران برگ و نوله خوش فالهپی زار داشت

Foll. 1-16 (margin). A few *Gazals* from the *کنک طیبات* of Sa'di. See No. 91, XV. The *Gazals*, not arranged in alphabetical order, begun thus.—

اگر تو دازگی از حال دوستین یارا
 فراغت از تو میسر نمیشود ما را

corresponding to fol 135^b, No. 91.

The *Diwān* of Rāhat is written in fair *Nasta'liq* within gold and coloured borders, and the *Gazals* of Sa'di, in *Nim-Shikastah*.

In several places folios have been left blank.

Not dated, 19th century.

No. 1948

fol. 23, lines 15; size $9\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$

دیوان فرحت

DĪWĀN-I FARḤAT

A small collection of miscellaneous poems. The poet's *takhallus* Farhat appears in several places. No satisfactory account of the poet is found in any *Tadhkirah*. In a *Qasidah* on fol 11^a he praises *Shāh* Amīr ud-Dīn, the great-grandfather of the present *Sajjādah Nashīn* (attendant) of the tomb of *Sharaf ud-Dīn Ahmad Munayri*, the celebrated saint of *Bihār*.

The preface is torn and damaged in many places and is also incomplete. It begins thus —

..... طوطیان شیرین گفتار گلستان مقال نغمه سرائی حمدش الخ *

The preface is followed by a *Maṣnawī* containing a description of female-beauty.

Gazals in alphabetical order ; beginning on fol. 13^b :—

امام مقتدای سلک آسان کرد مشکاها النج *

Written in ordinary Ta'liq.

Not dated ; 19th century.

No. 1949

fol. 105 ; lines 13 ; size $10 \times 7\frac{1}{4}$; $8 \times 5\frac{1}{2}$

فتحنامہ انگریز

FATH NÂMAH-I ANGRÎZ

A poetical account of the Great Mutiny in India in 1857.

Author : Farâsû فراسو.

Beginning :—

در نظم سفتسم بنام خدای کریم و رحیم است و هم رهنمای

The author, a Christian, was an eye-witness of most of the events narrated by him, and himself suffered a great deal. After praising God and the Christ he eulogises the Empress—Queen Victoria and the European Officials in India, after which he begins with the history of the Mutiny on fol. 17^b.

On fol. 11^a he says that he commenced to write the work on 9th May, 1857. The poem is also styled ظفر الظفر, on fol. 1^b.

Written in fair Nasta'liq.

19th century.

No. 1950

fol. 28 ; lines 20 ; size $8\frac{1}{4} \times 4\frac{3}{4}$; 6×3

(مثنوی خیالی)

(MAṢNAWÎ-I KHAYÂLÎ)

A maṣnawî poem on soul and its influence on the human body and mind.

Author : Kewal Kishan, poetically surnamed Khayâlî کیول کشن المتخلص به خیالی.

Beginning —

حمد بیداد واحد خلاق را کردگار انفس و ائاق را

The poet, who gives out his name, fol 5^a, as کنول کش, adopts the *taḥallus* Khayālī (foll 6^a, 7^a), and says that he belonged to Gujarat. He further adds that he came to Kanchanpūr, where he met Qâdir Husayn Khan, Shâh Tattah and Sa'id Yâr Khan, all of whom he praises highly.

The Masnawî, to which no title is assigned, begins with the praise of God, the Prophet, Ali and the great saint Shaykh 'Abd ul-Qadir Jilânî, after which the poet eulogises Shâh Zayn ud Dîn Qâdirî, the spiritual guide of Qadir Husayn Khân, and says that he wrote the poem at the desire of the latter.

Written diagonally in ordinary Nasta'liq

Not dated, 19th century

A note at the end says that the MS once belonged to Gulâm Husayn Khân, son of Qadir Husayn Khan, that is to say, the son of the poet's patron

No. 1951

fol 27, lines 8, size 12 × 6½, 6½ × 3½

مشوی مہری

MASNAWÎ-I MIHRÎ

A poetical description of female beauty in the form of a Masnawî poem.

Author Mihri مہری

Beginning —

ای ب چانک و شیریں حرکات حلوتہ ناز تو چون آب حیات

The name of the author is not given in the work, but in the concluding line his poetical *nom de plume* مہری appears thus —

رور و شب مہری بی تاب و توان کردہ نام حش تو ورد زبان

This Mihri, with his original name Sayyid 'Ali, must not be confounded with the well known poetess Mihri, who flourished in the reign of Shâh Rukh (see Riyad ush Shu'ara, fol 378^b, etc.) The entire Masnawî, with a meagre account of the poet, is to be found in Nigârstân i Sukhan, pp 107-114. See also Majma' un Nafa'is, fol 426^b, Riyad ush Shu'ara, fol 402^a, etc.

Written in clear Nasta'liq on ornamented pages.

Not dated; 19th century.

Scribe: حانظ.

No. 1952

foll. 8; lines 15; size 9×6 ; $6\frac{1}{2} \times 3\frac{1}{4}$

(مثنوي)

(MAṢNAWĪ)

A Maṣnawî poem by an anonymous author, most probably of the 19th century, composed in praise of one Ṭufayl Ullah طفیل الله.

The Maṣnawî is followed by two Qaṣîdahs, also in praise of the same man.

Beginning:—

بنامی کہ سرنامۀ نامہ—است رواجی از ان نام ہرنامہ راست

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1953

foll. 8; lines 15; size $8\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 2\frac{1}{2}$

مطلع الانوار

MAṬLA' UL-ANWÂR

A Qaṣîdah, entitled Maṭla' ul-Anwâr, written in praise of Shâh Ni'mat Ullah Qâdirî, preceded and followed by a few short poems of Şufic tendency.

Author: Ṭapân طپان.

Beginning:—

روزی بدلم خیال آمد النح *

The Qaṣîdah itself begins thus:—

مرا کہ پا نگذارم درون هیچ حصار ز شکوہ فلک و اختر و زمانہ چہ کار

The author does not reveal his original name, but gives his *nom. de plume* as Ṭapân (see foll. 2^a, 4^b). It is doubtful whether Shâh Ni'mat Ullah Qâdirî, in whose praise the Qaṣîdah is written, is

identical with Shaykh Nīmat Ullah Sarhindī Qadīrī, who was a Khalīfah of Miyanmīr Lahaurī (d A H 1015=A D 1635), and who, according to Khazīnat ul Asfiya, p 137, died in A H 1017=A D 1608 The name of Shah Nīmat Ullah can be worked out by taking the first letter of each hemistich of the Qasīdah (fol 4^a)

At the end is found a short Qasīdah, beginning thus on fol 7^b —

ار میص دیدہ و دل حود بکرو گان منم
حائی همه عیان و بکائی بہاں منم

Written in ordinary Ta'liq

Dated A H 1209

(Nos 1954-1968)

fol 313 lines (centre col) 14, margl col 28 size $6\frac{1}{2} \times 3\frac{1}{2}$ $5\frac{1}{2} \times 2\frac{1}{2}$

A very interesting collection of selections from the Diwans and Maṣnawī poems of several eminent poets

I

fol 1^b-51^b

No. 1954

دیوان وحشی

DĪWĀN-I WAHSHĪ

The Diwan of Kamal ud Dīn Wahshī of Bafiq See Nos 245-248

This copy consisting of Gazals in alphabetical order, begins thus like No 248 —

ار کا کہر با بگردن , بخش ما آیم *

II

fol 52^a-72^a

No. 1955

• دیوان نادیم

DĪWĀN-I NĀDİM

Extracts from the Gazals of Nadīm arranged in alphabetical order

Beginning :—

تا باغ از رخ تو شناسد شمیم را پیوند کرده است بزلفت نسیم را

Nâdim Gilânî was originally from Lâhijân. He came to India, where he enjoyed the learned society of the eminent poet Nazîrî. He was held in high estimation by Hâjî Muḥammad Jân Qudsî, who, it is said, purchased a verse of the poet for one *aṣḥrafî*. According to the author of the *Natâ'ij ul-Afkâr*, p. 431^f, Nâdim also visited Bengal and Patna. He returned to Persia during the reign of Shâh Safî. He died in the middle of the eleventh century A.H. See *Âtashkadah*, p. 222; *Majma' un-Nafâ'is*, vol. ii, fol. 473^b; *Tâhir Naṣrâbâdî*, fol. 139^a, etc., etc.

III.

fol. 72^b–194^a

No. 1956

دیوان امید

DÎWÂN-I UMÎD

The Dîwân of Qizilbâsh Khân Umîd, containing his *Gazals* arranged in alphabetical order. See Nos. 396-397.

Beginning :—

سراسر همدچون مهر و ماه گردیدیم دنیا را الخ *

The Dîwân ends with a few *Rubâ'is*, beginning :—

در حشر شفیع ما نبی الله است الخ *

IV.

fol. 194^b–209^a

No. 1957

منشورات فطرت

MANŞÛRÂT-I FIṬRAT

The prose writings of Mûsawî Khân Fiṭrat. Mîr Mu'izz ud-Dîn, who at first adopted the *takhalluṣ* Fiṭrat and subsequently Mûsawî, and also Mu'izz, has already been noticed in connection with his Dîwân. See Nos. 355-356.

Beginning —

سبحان الله هرچند که ددۀ فلم را ار مکملۀ درات سرمۀ سلیمانی
میکشم الح *

These pieces of prose writing consist of the poet's preface to his *Diwan* (see fol 1^b, No 355), and some letters the first of which is headed (fol 202^a) *عمره داشت که بعثت عالمگیر نوشته آمد*

The second (fol 202^b), is addressed to a friend whose name is not mentioned. The third and the fourth are not headed. The fifth (fol 205^a) is *بعثت عند اللطف خان مرحوم نوشته*. The last three are also not headed.

V

fol 209^b-222^b

No. 1958

قصاید فطرت

QASĀ'ID-I FITRAT

The *Qasīdahs* of the same Musawī Khan Fitrat

Beginning as in No 355 —

شبهها ر سور ناله رارم عجب مدار الح *

VI

fol 223^a-285^a

No. 1959

دیوان فطرت

DĪWĀN-I FITRAT

The *Diwan* of Musawī Khan Fitrat consisting of *Gazals* in alphabetical order, with a *Mukhammas*, two *Tarīkhs*, a *Rubā'ī* and a *Fard* at the end

Beginning of the *Gazals* —

حسوم گوش شهرت شد الح *

VII

fol 285^b-291^b

No 1960

دیوان اسحاق

DĪWĀN-I ISHĀQ

Selections from the *Diwan* of Hakim Jamal ud Din Abu Ishaq Hallaj of Shiraz, commonly called Abu Ishaq ul Atimah (the poet of

foods) with the *talchallus* Bushaq (a contraction of Abû Ishâq) : حکیم جمال الدین ابو اسحاق المعروف به ابو اسحاق الطعمه المتخلص به بسحق. He was a native of Shîrâz, and enjoyed the favour of Timûr's grandson Iskandar bin 'Umar Shaykh Mirzâ, who governed Fârs and Işfahân, A.H. 812-817=A.D. 1409-1415, was blinded by his uncle Shâh Rukh on the 2nd of Jumâdâ I, A.H. 817=A.D. 1414, and died the following year. Abû Ishâq's poems, consisting of Ġazals, Rubâ'is and Maṣnavîs, describe various products of the culinary art, and it is said that he wrote them to stimulate the failing appetite of a friend, just as Azraqî wrote the Alfîyah Shalfiyah to restore the sexual power of his royal patron Tuġân Shâh.

According to Ṭabaqât-i Shâh Jahânî, Rieu ii, p. 634, Abû Ishâq died in A.H. 819=A.D. 1416. Mir'ât ul-'Âlam, followed by Natâ'ij ul-Afkâr, p. 19, and some others, gives the date of the poet's death A.H. 827=A.D. 1423. A very good account of the poet and his works is given in Browne, Persian Literature under Târtâr Dominion, pp. 344-351. See also Rieu ii, p. 634 (where the poet's کنز الاشته is mentioned); Daulat Shâh, pp. 366-371; Hâj. Khal., vol. v, p. 248; Flügel, vol. i, p. 415; etc.

The present selection begins with a parody on a Ġazal of Hâfiz :—

به پیشم چون خراسانی گذاری صحن یغما را
ببوی قلیه اش بخشم سمرقند و بخارا را

The Ġazals are followed by a Maṣnavî that the poet wrote, according to Daulat Shâh, in imitation of Sa'dî, beginning on fol. 287^b :—

بر کنار سفره صاحب‌دلی الخ *

Some detached verses (Fards) are found at the end.

VIII.

fol. 292^a-313^b

No. 1961

دیوان شاهی

DÎWÂN-I SHÂHÎ

The Dîwân of Âqâ Malik Shâhî, consisting of Ġazals in alphabetical order with two Qit'ahs and two Rubâ'is at the end. See Nos. 173-176.

Beginning :—

ای نقش بسته نام خط الخ *

IX

(margl col) foll 2^a-80^b

No. 1962

لیلی و معنون

LAYLÂ WA MAJNÛN

Loves of Laylâ and Majnûn, by Maktabî Shirâzî No satisfactory account of the poet is given in any Tadhkirah. Some say that he wrote a *Khamsah* in imitation of Nizâmî. His *Laylâ wa Majnûn* (the present poem) is highly spoken of by almost all his biographers excepting Sam Mirza, who in his *Tuhfat-i Sâmî*, fol 132^b, does not even mention the poem. *Khwushgû* in his *Sâfinah* (Ethc., Bodl Lib Cat Col 212) says that Maktabî was a contemporary of Jamî. In the conclusion of his *Laylâ wa Majnûn* fol 80^a, Maktabî says that he composed it in A.H. 895 = A.D. 1489 for which he gives the following chronogram —

چون مکتبی این کتاب نکشود تاریخ کتاب مکتبی بود

The words کتاب مکتبی = 895

He further adds that the poem consists of 2,160 verses

Beginning of the poem —

ای سرحدیب ر امار خلق ازل و اند هم اوار

For Maktabî's life, see *Riyâd ush-Shu'arâ*, fol 378^b, *Majma' un-Nafa'is* II, fol 415^a, *Makhzan ul Garâ'ib* II, p 800, *Âtash Kadah* p 392, *Taqi Auhadi* II, fol 692^a, *Nigârîstân-i Sukhan*, p 101, etc, etc

X

(margl col) foll 81^a-118^b

No. 1963

دیوان شریف

DÎWÂN-I SHARÎF

The *Diwan* of Sharif Tabrizî, consisting of *Gazals* arranged alphabetically. See No 233.

Beginning —

سوی نثار ندوی تو دل منکشد مرا

هر سو بخت و حوی تو دل منکشد مرا

The first Ġazal in No. 233 is the fourth here.

The copy ends with some detached verses and a Rubâ'î.

XI.

(margl. col.) foll. 118^b–158^b

No. 1964

دیوان میلّی

DÎWÂN-I MAYLÎ

The Dîwân of Mirzâ Muḥammad Qulî Maylî. See No. 243.

Beginning with Ġazals in alphabetical order:—

در جهان دار فنا آوردۀ گر خویش را
اختیار خویشتن کن هر دو نوش و نیش را

The Dîwân ends with some Fards and Rubâ'îs.

XII.

(margl. col.) foll. 159^a–209^b

No. 1965

دیوان نسبّتی

DÎWÂN-I NISBATÎ

Selections from the Dîwân of Nisbatî Thânîsarî. See Nos. 318–319.

Beginning as in No. 318:—

در زلزله آوردۀ از ناز زمین را الخ *

It ends with some Fards the last of which is:—

دلبر و شوخ و شنگ و شیرین لب همه هستی دگر چه میخوانی

XIII.

(margl. col.) foll. 210^a–223^b

No. 1966

دیوان مظہر

DÎWÂN-I MAZHAR

Mirzâ Jânjânân or Jânjân, originally called Shams ud-Dîn Ḥabîb Ullah, and poetically surnamed Mazhar, traced his descent from

'Alī, the fourth Caliph One of his ancestors, Amir Kamāl ud Dīn o Ta'if, went to Turkistān and served some of the rulers of that place with distinction At the time of Humāyūn's return from Persia two of Kamāl ud Dīn's descendants, Amir Majnūn and Amir Babar accompanied that monarch to India and secured high offices under the Timarides Mazhar's father Mirzā Jān was a respectable officer under Aurangzib, but he resigned the service and settled at Akbarabād Mazhar was born in the vicinity of Mālwah, early Friday morning, 11th of Ramadān, A H 1110=A D 1698 He was brought up and educated at Akbarabad and Shahjahānābad He received the robe of succession from Sayyid Nūr (Rieu i, p 363 has Mir) Muhammad Bad'ūnī He is the founder of a branch of the Naqshbandī order called after him Shamsiyah Mazharīyah, and he enjoys the reputation of having been a Sufic poet of great eminence He was equally well versed both in Persian and Hindi poetry He died of a pistol shot on the 10th of Muharram A H 1195=A D 1780 See Nashtir 'Ishq, p 1653, Gul i Ra'nā, fol 225^b Natā'ij ul Afkār, p 406 Safinah i Khwushgū (No 690) fol 187^b, Khazinat ul Asfiya, pp 644-647, etc A work, entitled *نشرات مظهره*, and devoted to the life of the author, is noticed in Rieu i p 363

Beginning —

آبی درد بزمی گران حوای بخش ما
با اندک گریه داد سبلاک رحب ما

XIV

(margl col) foll 224^a-235^a

No. 1967

دیوان راقم

DĪWÂN-I RÂQIM

The Dīwān of Mir Sa'd ud Dīn Muhammad, with the *takhallus* Râqim. See No 1904.

The present copy is only a selection from the poet's Dīwān, and consists of short Gazals, arranged alphabetically

Beginning —

چنان خوش محبت گرم دارد آشنائی را
که گرم صد سال دور اتم نمی بهم حدائی را

XV.

(margl. col.) foll. 236^a-306^a

No. 1968

لیلای و مجنون

LAYLÂ WA MAJNÛN

The Laylâ wa Majnûn by Hâtifi. See 'No. 222.

Beginning:—

این نامه که خامه کرد بنیاد آلتخ *

Written in small Nasta'liq.

Not dated; 18th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî K̲h̲ân and Sayyid K̲h̲wushîd Nawwâb are found at the beginning and end of the copy, and the following note in the handwriting of Sayyid K̲h̲wushîd Nawwâb is found on the title-page:—

اس کتاب کو وقف کیا میں سید خورشید نواب بہ کتب خانہ خان بہادر

مولوی خدا بخش خان صاحب سی - آئی - (ای) *

(Nos. 1969-1973)

fol. 232; lines 12; size $6\frac{1}{2} \times 4\frac{1}{2}$; 5×3

A collection of Rubâ'îs and Muqatta'ât by different poets:

I.

foll. 2^b-57^a

No. 1969

رباعیات ابوسعید

RUBÂ'İYÂT-I ABÛ SA'ÎD

A collection of Rubâ'îs ascribed to the authorship of the celebrated saint Abû Sa'îd Faḍl Ullah bin Abul K̲h̲ayr فضل الله کھایر بن ابو الخیر, of K̲h̲urâsân, who, according to Nafahât, p. 339, died on the 4th of Sha'bân, A.H. 440=A.D. 1048 in his 84th year. See also Hâj. K̲h̲al. vol. iv, p. 62; Browne, Lit. Hist, ii, pp. 261-269; Ethé, Die Rubâ'îs des Abû Sa'îd bin Abul Chair, in Sitz.-ber. d. bayrischen

Akad., phil-philolog, Cl. 1875, pp 145-168, and 1878, pp 38-70; Rieu II, p. 378, etc. A work dealing with Abû Sa'id's life and entitled *اسرار التوحيد في مقامات الشيخ ابي سعيد*, is described in Mehren, Copenhagen Catalogue, p 8.

The ascription of the authorship of these Rubâ'is to Abû Sa'id has been the subject of a controversy. See A.S.B. Cat. No 426.

The Rubâ'is, arranged alphabetically, begin thus —

ای کرده عمت عارت هوشن دل ما
درد تو سده خاوه فروش دل ما

II

foll. 57^a-59^a

No. 1970

رباعیات صحابی

RUBÂ'İYÂT-I SAHÂBÎ

A very small collection of Sahâbî's Rubâ'is See No 267.

The Rubâ'is, arranged in alphabetical order, begin like No 267 —

المنب لله که ناعام خدا النح *

III.

foll. 59^b-105^b

No. 1971

رباعیات خیام

RUBÂ'İYÂT-I KHAYYÂM

A collection of 366 Rubâ'is of 'Umar Khayyâm, in loose alphabetical order. See No 16.

Beginning:—

ای واقف اسرار ضمیر همه کس النح *

IV.

foll 105^b-135^a

No. 1972

مقطعات ابن یمن

MUQATTA'ÂT-I IBN-I YAMÎN

The Qit'ahs of Ibn-i Yamîn. See Nos 137-139.

Beginning:—

مکن سادی اگر دنیا نکام است النح *

V.

foll. 136^a-231^b

No. 1973

رباعیات صحابی

RUBÂ'İYÂT-I SAḤÂBÎ

A larger collection of Saḥâbî's Rubâ'is without alphabetical order. See No. 1970.

Beginning:—

زاهد همه خویش را زیان دیده و سود آنچه *

Written in ordinary Nasta'liq.

Dated 21 Dul-qa'd, A.H. 1139, the 9th regnal year of Muḥammad Shâh.

Scribe: جمال الدین.

(Nos. 1974-1980)

fol. 140; size $7\frac{1}{4} \times 3\frac{3}{4}$; $5\frac{1}{4} \times 2$

آئینه جهان نما

Â'INAH-I JAHÂN NUMÂ

A very interesting and beautifully illuminated MS., containing a large collection of choice compositions, both prose and poetical, by various authors.

The title Â'inah-i Jahân Numâ, given to the collection, is found at the end of the versified preface which begins thus:—

این جنگ که گنج پر معانیست فی جنگ کتاب آسمانیست

The principal contents are:—

I.

foll. 2^a-3^b

No. 1974

حکایت خر تازی

ḤIKÂYAT-I KHAR-I TÂZÎ

The story of the Ass, by Muḥammad Qulî Salîm Tîhrânî (*d.* A.H. 1057 = A.D. 1647). See No. 311, fol. 41^a.

Beginning:—

ساده دلی را ز پی راه دور آنچه *

II

foll 3^b-8^b

No. 1975

قصا و قدر

QADÂ WA QADR

"Fate and Destiny," by the same Salim See No 311-I

Beginning —

شیدم زری ار حوسانه دوشی اله *

III

foll 8^b 20^b

No 1976

سور و گدار

SÛZ WA GUDÂZ

"The Burning and Consuming", by Nau'ī Khabushanī (d. A.H. 1019=A.D. 1610) See No 1098, fol 553^a

Beginning —

الهی حنده ام را دالگی ده اله *

IV

foll 23^a-23^b, 28^a 32^b

No. 1977

رباعیات خیام

RUBÂ'İYÂT-I KHAYYÂM

A collection of Khayyam's Ruba'is See No 16

Beginning —

ای ناد صنادلم چو روی تو گریب اله *

The Ruba'is of Khayyam are followed by some Masnawis, Gazals, Tarkib bands, etc., by several authors

V

foll 50^b-59^b

No. 1978

حسن و عشق

HUSN WA 'ISHQ

Also styled Munakahat: Husn wa 'Ishq, or the 'Wedding of Beauty and Love', by Nî'mat Khan 'Alî See No 371 (fol 336^a)

Beginning :—

حدیث عشق شد زیب بیانم الخ *

Fol. 59^b. Nī'mat K̲h̲ān's letter to Mirzā Mubārak Ullah Wāḍih. See No. 878-IV.

Fol. 64^b. Mirzā Mu'izz Mūsawī K̲h̲ān's preface to his Bayāḍ. This piece is not indicated by any heading, but it agrees with Mūsawī K̲h̲ān's preface, No. 1098-III.

Fol. 70^b. A prose piece by Naṣīrā-i Hamadānī, likewise without a heading, but agreeing with No. 1098-XIX.

Fol. 71^a. Mūsawī K̲h̲ān's letter, written from Bihār, to Mirzā 'Abd ul-Laṭīf; beginning :—

میرزا صاحب صاحب پرستان و فرمانفرمای اقلیم دل دوستان الخ *

There are also several other letters by 'Abd ul-Laṭīf and Mūsawī K̲h̲ān, foll. 71^b-73^b.

VI.

foll. 80^b-85

No. 1979

معراج الخیال

MI'RÂJ UL-KHAYÂL

An erotic poem by Mullâ 'Alī Ridâ Tajallî (*d.* A.H. 1088 = 1677). See Nos. 1094 (X) and 1100 (XII).

The above is followed by a series of Qaṣīdahs, mostly in praise of 'Alī, foll. 86^a-99^a.

Foll. 99^b-100^b. Several Târīkhs relating to the following events :—

Birth of Jahângîr; his accession; his death; Akbar's accession; his death; Humâyûn's birth; his death; Bâbur's birth; his death; Shâh Jahân's birth; his accession; conquest of Daulatâbâd; birth of Aurangzîb; Sa'dîs death; death of Hâfiz.

Foll. 100^b-103^b. A Qaṣīdah by Tâlib Âmulî; beginning :—

صبا رفتار پیکي در طلوع صبح نوراني *

The above is followed by Ġazals of several poets.

No. 1980

قصا و قدر

QADÂ WA QADR

A Maṣnawī by Mullâ Muhammad Sa'īd Ashraf.

Beginning —

شعیدم زوری از روشن روانی *

Muhammad Sa'īd Ashraf, son of Muhammad Salih Mâzandarânî, came to India during the reign of Aurangzib, and attached himself to the services of Zib un Nisâ, who, it is said, used to get her poems corrected by him. See *Maḡhzan ul Garâ'ib*, p 58

The above is followed by some Qasīdahs of Shâh Tahir Dakanî (foll 126^a-128^a) and Talib Kalim (foll 128^b-129^a), ending with some *Mukhammasât* (foll 130^b-133^b)

At the end is found Ni'mat Khân's satire on physicians. See No 878-III

Written in beautiful minute *Nim Shikastah* on gold sprinkled paper within gold borders

Dated A. H. 1125

The name of the scribe علی اکبر منخلص به سند, appears in several places.

(Nos 1981-1986)

foll 252, size 12½ × 7, 8½ × 5

A beautifully written MS. containing some useful treatises and choice pieces taken from the prose and poetical works of eminent writers

No. 1981

روشنائی نامہ

RAUSHNÂ'Î NÂMAH

A Maṣnawī poem

Author. Nâsir i Khusrâو ناصر خسرو.

Beginning:—

بنام کردگار پاک داور
که هست از فکر [و] و هم و عقل برتر

The author, with his full name Abû Mu'în ud-Dîn Nâsir-i Khusrau al-Qubâdiyânî al-Marwazî ابو معین الدین ناصر خسرو القبادیانی, is no other than the celebrated poet, traveller and Ismâ'îlî Missionary, Nâsir-i Khusrau, who adopted the poetical *nom de plume* Hujjat.

Dr. Rieu (Persian Cat. pp. 741-742), Fagnan (Z.D.M.G. vol. xxxiv, 1880, pp. 643-674 and Journal Asiatique, sér vii, vol. 13, 1879, pp. 164-168), Schefer (Sefer Nameh, Paris, 1881, Introduction) and many others have held that there were two Nâsir-i Khusraus, both having the *Kunya* Abû Mu'în, one the poet, philosopher and magician; the other the traveller. For a very learned discussion on this disputed theory I must refer to Prof. Browne's Lit. Hist. vol. ii, pp. 218-245. By his indefatigable researches he has discredited this theory.

Nâsir-i Khusrau was born in Qubâdiyân, near Balkh, A.H. 394=A.D. 1004, and died, according to Ethé, Ind. Office Lib. Cat. No. 903, in Yumgân, A.H. 481=A.D. 1088. His journey, which he undertook at the age of forty years, and of which he gives an account in his Safar Nâmah, lasted seven years, A.H. 437-444=A.D. 1045-1052.

Other works of the poet are (1) the Safar Nâmah سفرنامه (edited with French translation and learned notes by Schefer, Paris, 1881. See also A. R. Fuller in J.R.A.S., 1872, pp. 142-164; and Guy Le Strange, Nâsir-i Khusrau, Diary of a Journey through Syria and Palestine, London, Palest. Pilgrim's Text Society, 1888). (2) The Dîwân (copies of the Dîwân are noticed in Sprenger, Oude Cat. p. 428; G. Flügel i, p. 496; W. Pertsch, Berlin Cat. p. 741; Ind. Office Lib. Cat. 903. A lithographed edition of the Dîwân appeared in Tabrîz, A.H. 1280). (3) The Sa'âdat Nâmah سعادت نامه (edited by Fagnan in the Zeitschrift, vol. 34, pp. 643-674. (4) The Zâd ul-Musâfirîn (preserved in a manuscript formerly belonging to Schefer, and now in the Bibliothèque Nationale at Paris). (5) The present work. Other works ascribed to Nâsir-i Khusrau are اکسیر اعظم - المستوفي - دلیل المتحیرین - وجه الدین - قانون اعظم - کنز الحقائق. A commentary on the Qurân, stated to have been composed for the 'heretics' of the Ismâ'îlî Sect; a work on the Science of the Greeks, and a treatise on Magic, are also ascribed to Nâsir-i Khusrau. See

Browne, *Lat Hist loc cit* The poet's *talhallus* Hujjat occurs in the following verse of the poem, fol 1^b —

در آ لی ححب رینا سخن گوی
که بردی ار حلابق در سخن گوی

In the concluding lines the poet says that he completed the poem within one week. The date of completion given here is, like Ind Office Lib copy No 904, A H 323=A D 935. Other dates, found in other copies, are A H 420=A D 1029 and A H 343=A D 954. All these dates are incorrect and the correct date, as conjectured by *Ethé*, seems to be A H 440 or 441=A D 1048-1050, See *Zeitschrift der D M G*, vol 34, p 638.

The poem has been edited with German metrical translation by *Ethe*, in the *Z D M G*, vol 33, 1879, pp 645-665, and vol 34, 1880, pp 428-464 and 617-642. Other copies of the work are in Gotha (*W Pertsch*, p 13), Leyden (*Cat Codd Or Lugd Bat n*, p 107), Paris (No 781, A du suppl) and Ind Office (*Ethé*, No 904).

II

fol 4^a-7^b

No. 1982

هفت وادی

HAFT WÂDÎ

'Attar's *Maṣnawî*, entitled *Haft Wâdî*. See No 46-A.
Beginning —

حمد پاک از حال پاک ان پاک را آج *

The poem is wrongly styled here احسنات حضرت مرقدمس سره

III

fol 8^a-10^a

No. 1983

مهراج العارفين

MANHÂJ UL-ÂRIFÎN

A Sûfic tract in prose

Beginning:—

حمد بیکد و ثنای بیعد مر آفریدگاریرا که سینده عارفان مخزن اسرار
خود ساخت الخ *

IV.

fol. 8^b–10^b

No. 1984

مونس الفقرا

MÛNIS UL-FUQARÂ

Another Şûfic tract, ascribed in the heading to Amîr Hamadânî.
Beginning:—

شکر و سپاس و حمد بقیاس مر پادشاهی را الخ *

In the preface the author, who does not give out his name, says that he based this treatise on Ḥadîş and the sayings of Imâm Ja'far and several ancient saints. The treatise consists of forty short *Fasl*.

V.

fol. 11^a–17^b

No. 1985

انیس العارفین

ANÎS UL-ÂRIFÎN

A slightly defective copy of a Şûfic Maşnawî.

The poem is defective at the beginning, and opens abruptly thus:—

روح پاکش معدن صدق و صفا

شمع ایوان هدایت مصطفی

In a verse on fol. 12^a the poet calls himself Qâsim قاسم. A Şûfic poem by Qâsim Anwâr, entitled انیس العارفین, described by Rieu, p. 636, agrees for the most part with the present, and it is almost certain that this Maşnawî is the same Anîs ul-Ârifin of Qâsim. The author has already been mentioned in connection with his Dîwân; see No. 170.

For other copies of the work see G. Flügel, iii, p. 506; Leyden Cat. vol. ii, p. 119; Gotha, p. 101; St. Petersburg Cat. p. 389.

VI fol 18^a-49^a

A history of the prophets, from Adam to Joseph, extracted from other works.

Beginning —

محدث لطائف المعارف اوردده كه چون پيكر مذرك آدم ا ر اديم
ارص السح *

VII fol 49^a-76^b

Short biographical notices of ancient saints, beginning with Shaykh Rûzbhan and ending with Abû Ja'far bin Ahmad bin Hamdân bin 'Alî bin Sinân.

Beginning —

كندب رى ابو محمد انس ابى نصر السح *

VIII fol 77^a-82^b

A collection of anecdotes relating to the Imams

IX

fol 83^a-99^t

No. 1986

احوال حكما

AHWAL-I HUKAMA

Biographical notices and sayings of ancient philosophers
اسقليدوس - صاب - ادرس and سولون, on fol 83^a

فينا عورش, fol 83^t

لعمال, fol 84^a

سقراطيس, fol 85^a

ديوجانس الكلبي, fol 87^b

اللاطون, fol 88^a

ارسطا طاليس, fol 89^a

بقراط, fol 90^a

او مدرس الشاعر, fol 91^b

ريدون بن طالوتا عورش, fol 91^a

بطلدموس, fol 91^a

باسلدموس, fol 91^b

VOL \ \

جالينوس, fol. 92^a.

ثاليس ملطي, fol. 94^a.

انكسا غورس, fol. 94^a.

انكسانس, fol. 94^a.

ديمقراطيس, fol. 94^a.

اقليوس صوري, fol. 94^b.

ثاو فرسطيس, fol. 94^b.

انباذ قلس, fol. 94^b.

بوذرجمير, fol. 95^b.

ابو محلي سينا, fol. 97^a.

شيخ شهاب الدين سهروردي مقتول, fol. 97^b.

ابن سبعين, fol. 97^b.

ابو نصر محمد بن محمد الترك, fol. 98^a.

The above is followed by some anecdotes relating to some prophets and saints, etc.

X. foll. 105-144^b

History of the Prophet and the four early Khalifahs, being extracts from other works.

The above is followed by some anecdotes relating to the Prophet, Ṣaḥābīs and other eminent persons.

XI. foll. 161^b-164^a

A short mystical tract, by an anonymous author.

Beginning:—

الحمد لله رب العالمين ما چار برادر بوديم از نه ديه

البح *

The text is followed by interlinear notes and annotations due to 'Abd ul-Wāḥid Ibrāhīm Bilgrāmī.

XII. foll. 167^a-168^b

Select verses from the Maṣṇawī of Jalāl ud-Dīn Rūmī, grouped in twelve *Bands* or stanzas, each consisting of twelve verses.

Author: Faṭḥ Khān فتح خان.

Beginning:—

سپاس دقیاس و ستایش افروز از حوصلم گنجایش شایان
حدار ددیسب الح *

In the preface, the author says that while engaged in studying the works of Sûfis he came across the following verses of Maulânâ Rûmî.

پس بد مطلق نباشد در حمان
بد به نسبت باشد این را هم بدان

This verse, says the author, affected him very much. He then collected verses of the same idea from the Maṣnawî and grouped them in twelve stanzas, the above verse forming the *band* of each stanza.

XIII foll 169^a–245^a

A vast collection of poems, from the works of Sanâ'î, Sa'dî, 'Abd ul Wâsî' Jabalî, Qatrân, Mukhtârî, Khâqânî, Khusrâw, Şanâ'î, Salmân, Nizâmî, 'Urfî, Mu'izzî 'Attâr, Âsafî, 'Ubayd, Jamî, Hilâlî, Kâtibî, Khwâjû, 'Imâd, 'Irâqî, Hâfiz, Faydî, Ahlî, etc., etc

Foll. 196^a–233^a, contain Gazals of the same metre and style by different poets. These are arranged alphabetically but the order is disturbed on account of the misplacement of folios after fol 209. Folios have been misplaced in several other places. Foll 235^a–237^a, containing biographical notices of saints, belong to Section VII.

The above is followed by a fragment containing short biographical notices of the following poets —

Sayyid Nî'mat Ullah Kuhistânî, fol 238^a, Qâsim Anwâr, fol 239^a, Kâtibî, fol 239^a, Âdarî, fol 239^b, Firdausî, fol 239^b, Salmân Sâwajî, fol 244^a, Amîr Mu'izzî, fol 247^a.

The copy ends with some Hindî poems and an Arabic piece.

Written in good Nasta'liq

Not dated, 18th century.

A note on a fly-leaf at the end says that the MS. once belonged to Munshî Muhammad Safdar 'Alî Khân Bahâdur.

The title page contains two illegible seals.

(Nos 1987–1990)

foll 146, lines 13–15 size 8 × 5½, 6½ × 3½

Selections from the poetical works of four modern poets, all of them panegyrists to Fath 'Alî Shâh, King of Persia (A. H. 1212–1250=

A.D. 1797-1834) and contemporaries of the author of the well-known biographical work *Majma' ul-Fuṣahâ*.

I. foll. 1^a-45

No. 1987

دیوان عندلیب

DÎWÂN-I 'ANDALÎB

Selections from the *Diwân* of 'Andalib. 'Andalib of Kāshân, with his original name Muḥammad Ḥusayn Khân, محمد حسین خان, was the son of Fath 'Alī Shāh's court poet Fath 'Alī Khân Ṣabâ (see No. 1989). After his father's death 'Andalib succeeded him as poet-laureate and enjoyed similar favours from the king and his successor. The author of the *Majma' ul-Fuṣahâ*, vol. ii, p. 352, speaks of the poet in the present tense.

Beginning with *Tarkīb*-bands:—

عید است و اورنگ ملک از چہر شہ فریافته

فری کہ گردندہ فلک از مہر خاور یافتہ

Qaṣīdahs; beginning on fol. 30^a:—

سپیدہ دم دوکانی را چو سر بازیدم از بستر النج *

II. foll. 46^a-61^b

No. 1988

دیوان نصرت

DÎWÂN-I NUṢRAT

Nuṣrat, with his original name Sultân Ḥusayn, and better known as Sultân Beg, was the son of Panâh Beg. He belonged to the *Tâlîsh* tribe, and was brought up and educated at Tīhrân. He was a favourite of the Amîr Muḥammad Qâsīm Khân, and through his influence secured a high position in the Imperial Court. The author of the *Majma' ul-Fuṣahâ*, vol. ii, p. 522, says that at the time of his writing his *Tadkirah* (*Majma' ul-Fuṣahâ*) he could not get hold of the poet's *Dîwân* to make extracts for his work and therefore restricted

his selection to the few verses which he could collect from the king's courtiers. He further adds that at his request Nusrat sent his poems, but unfortunately they were lost.

The *Diwân* is preceded by a short biographical account of the poet, it begins thus —

ار اکبر را دگان طائعه طالش اسمش سلطان حسین ^{آل}ح *

Beginning of the *Diwân* —

صبح دورور است و روز گسب دو حرکات را

عید سلطان همایون ناد ساهمشاه را

III

fol 62^a-129^b

No. 1989

دیوان عبا

DÎWÂN-I SABÂ

Selections from the poetical works of Sabâ. Sabâ, with his full name Fath 'Alî Khân, of Kâshân was an excellent poet of the later period. He enjoyed high distinctions during the reign of Fath 'Alî Shâh who honoured him with the title of *Mâlik ush Shu'ara*. The author of the *Majma' ul Fusuhâ*, vol. II, p. 267, speaks very highly of Sabâ, and fixes his death in A.H. 1238 = A.D. 1822. The same author says that Sabâ's *Diwân* of *Qasidahs* consists of ten thousand to fifteen thousand verses, and that he left several *Masnawis* such as گلش نامه - شهباش نامه - حداد نامه - عبرت نامه -

Beginning with an introduction —

هو استاد على الاطلاق بدر العراق و شمس الافاق ^{آل}ح *

Contents —

(1) *Shahinshâh Nâmah* A poetical account of the exploits of Fath 'Alî Shâh, written in imitation of Firdausi's *Shah Namah*, beginning —

ندام حدادد بیدش نگار ^{آل}ح *

(2) *Ibrat Nâmah* A *Masnawî* poem in the style of *Layla Majnûn*, beginning on fol 108^a —

دناچه این حسسته دیدا ^{آل}ح *

(3) Qaṣîdahs; beginning on fol. 122^a:—

دو آفتاب کزان تازه شد زمین و زمان
یکی بکاخ حمل شد یکی بکاه کیان

IV.

fol. 121^b–146^a

No. 1990

دیوان منصور

DÎWÂN-I MUṢAWWIR

The poet is most probably identical with Muṣawwir of Mashhad, whose original name was Hâjî 'Alî Qulî bin Hâjî Riḍâ Qulî, and who, according to Majma' ul-Fuṣahâ, vol. ii, p. 456, was born at Tîhrân, A.H. 1227=A.D. 1812, but received his training in poetry and painting at Mashhad.

Beginning with a Tarjî'band:—

ز رزم روسیان دارای باهنگ *

Gazals; beginning on fol. 134^b:—

ساقی بیار شیشه و جام شراب را الخ *

Another long Tarjî'band beginning on fol. 139^b:—

ساقی قدحی که نو بیمار است الخ *

Written in different hands.

Not dated; 19th century.

(Nos. 1991–1992)

fol. 131; lines 9–13; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$

A collection of two poetical works by two different authors.

I.

fol. 1^b–69^a

No. 1991

بشارت الامامت

BASHÂRAT UL-IMÂMAT

A poetical account of the life and deeds of the author's ancestors.

Author: 'Gulam Husayn Tabâtabâ'i علام حسن طباطبائي.

Beginning.—

حمد و ثنای حضرت امیردگار حلب عظمه را چاره نیست بکسر
امرار الح *

The author has already been mentioned in connection with his well known history *سرالتحریس* See No 582.

The work deals for the most part with the miracles and super natural events connected with the life of the author's ancestor Sayyid Fayd Ullah Tabâtabâ'i and the author's grandfather Sayyid 'Alim Ullah

The poem, to which the author assigns the title *بشارت الائمة*, begins thus on fol 4^a —

ندام حدائیکه جان آورید
بمن امیرد و بمن آورید

The fly-leaf at the beginning contains a short biographical account of the author by Sayyid 'Alī Muhammad Shâd (the well-known Urdū poet of Patna) written in his own hand

The colophon, dated Patna, 10 Rabī' II, A. H. 1277, says that the scribe *نقوی حسن* copied this tract by order of Nawwab Sayyid Vilâyat 'Alī Khân

II

fol 70^a—130^a

No. 1992

دیوان وفا

DÎWÂN-I WAFÂ

Several poets with the *talhallus* Wafâ are noticed in the Taḍkīrahs, but the present one seems not to be one of them

The Dîwan begins with a Maṣnawī consisting of some moral anecdotes. It begins thus.—

حمد دادار دو عالم آرای
چون کند خامه چسان مدح سرای

Tarjī'band, on fol 93^a, beginning.—

صاحبدلان ز مختصر صادق روایتسب الخ *

Ġazals in alphabetical order, beginning on fol. 95^b:—

آراست نور حسن تو بزم ظهور را الخ *

Rubâ'is, beginning on fol. 129^a:—

ای قابل توبه غافر ذنب عصاة الخ *

Written in fair Nasta'liq.

Not dated; 19th century.

The seal of Nawwâb Sayyid Vilâyat 'Alî K̲h̲ân is found in several places.

ANTHOLOGY.

No. 1993

fol. 279; lines 14; size $9\frac{1}{4} \times 6\frac{1}{2}$; $5\frac{1}{4} \times 3\frac{1}{4}$

تحفة الحبيب

TUHFAT UL-HABÎB

An exceedingly valuable and most beautifully written copy of Fakhri's interesting anthology, entitled Tuhfat ul-Ḥabîb. See No. 1101.

Beginning:—

ای نام تو دیباچه مجموعه راز الخ *

The Ġazals, like No. 1101, are arranged in alphabetical order, but the order of arrangement is changed. Several Ġazals, found in No. 1101, are wanting here and all the Turkish Ġazals, found at the beginning of No. 1101, are omitted here.

Written in beautiful Nasta'liq within coloured borders on thick creamy paper, with an illuminated head-piece. The latter portion of the MS. is water-stained.

Not dated; 17th century.

No. 1994

fol. 122; lines 14; size $7\frac{1}{4} \times 4$; $4 \times 2\frac{1}{4}$

بیاض

BAYÂD

An exceedingly valuable and beautifully illuminated copy of a Persian anthology containing selections from the Dîwâns of nineteen

eminent poets, written and prepared for the royal library of Sultan 'Abd Ullah Qutb Shâh, the sixth king of the Qutb Shâhî dynasty of Golconda. He reigned, A H 1020-1083 = A D 1611-1672.

The copy begins with selections from the *Diwân* of Qâsim Anwâr, thus —

دل دل دوست صبح درگاه کردیا
 وریاد عشق زد که مدم عاشق جدا

- 2 Sa'di, foll 8^b-13^a
- 3 Kamâl Khujandi, foll 13^a-18^b
- 4 Bîsâtî, foll 18^b-21^b
- 5 Kâtibî, foll 21^b-27^b
- 6 Hâfiz, foll 27^b-38^b
- 7 Khusrâu, foll 38^b-65^b
- 8 Salmân, foll 65^b-76^a
- 9 Hasan Dihlawî, foll 76^a-85^b
- 10 Mushtarî, foll 85^b-88^a
- 11 Nâsir, foll 88^a-91^b
- 12 Ubayd, foll 91^b-94^a
- 13 'Imâd, foll 94^a-97^b
- 14 Jalal, foll 97^b-100^a
- 15 'Ismat, foll 100^a-103^b
- 16 Âdarî, foll 103^b-108^b
- 17 Shâhî, foll 108^b-113^a
- 18 Khayâh, foll 113^b-118^a
- 19 Tûsî, foll 118^a-118^b

The Bayâd consists chiefly of Gazals, but at the end there are a few Qit'ahs, detached verses and Rubâ'is, occupying foll 118^b-121^a.

Unlike other Persian MSS, all letters in the present copy are supplied with vowel points.

Written in good minute Nasta'liq on gold sprinkled paper within gold and illuminated lines with an illuminated head piece and a double page 'Unwân.

The title page, also decorated with floral designs, contains eighteen illuminated circles, each containing the name of a poet, but the name of the last poet, i.e. Tûsî (19) has somehow or other been omitted. In the space enclosed by these circles, it is said that the present selection was made from the works of the poets existing in the library of Sultan 'Abd Ullah Qutb Shâh —

از حملة كتب حرايه عامرًا سلطان سلاطین اعظم حامل حواشی
 مکرم شاه دین پرور اسلام پناه ساء بلند پایة عنایب اله سلطان حمد الله

قطب شاه خلد الله ظلال رافته و سلطنته علي المغازي العالمين الى يوم الدين - الحق اين مجموعه گلدسته ايست که از گلزار هميشه بهار نوزده ديوان 'بلبلان سحر آهنگ گلشن سخفوري و عنديديان جادو الحان چار باغ نکته آفريني و دقيقه پروري که لطافت و نزاکت و فصاحت و بلاغت هجده هزار عالم معاني دران مندرجست گلپای دماغ پرور ابیات و غزلش را انتخاب نموده اند و اسامي سامی و نام نامي آن شعراي عظيم که هريکي مرکز دايره سخن آفرينيست در دوايري که گرد اين کشيده شده مرقوم است *

In a wordy colophon, dated Monday, 9 Dulqa'd, A.H. 1052, the scribe کتابدار says that he made the transcription by order of his royal patron Sultân 'Abd Ullah Quṭb Shâh.

A seal, faintly reading اعتماد الدوله معتمد الملک سيد يوسف علي خان بهادر عماد جنگ, is found at the beginning and end of the copy.

No. 1995

fol. 281 ; lines 28-32 ; size $13 \times 6\frac{1}{2}$; $10\frac{1}{2} \times 5$

بیاض

BAYÂD

A valuable and interesting copy of an anthology containing several useful treatises as well as choice pieces taken from the prose and poetical works of eminent writers.

Contents :—

I. A prose piece, styled وصیت سيد حسين المديني, beginning with a short introduction thus :—

لا اله الا الله ايست از باغ هدايت النخ *

The وصیت itself begins thus :—

در جميع احوال حق جل جلاله را مطلع و ناظر افعال خود دانيد

النخ *

II. fol. 2^b-4^b. A collection of letters :—

(1) خانخانان بملا عرفي نوشته fol. 2^b.

(2) حکيم سنائي بيکي از دوستان نوشته fol. 3^a.

fol 3^b, سيد عليم امر محمد باقر داماد ملا عبد الله شستری نوشته (3)

مولانا شکیبی شالی دعوت ملا عرفی مرستاده وی این رفته بدو نوشته (4)
fol. 4^a

fol 4^b, حکیم ابو القتیح دعواحه حسن بدانی نوشته (5)

III foll 5^a-16^a Poems by Mirzâ Malîk, Mahwî, Abû Turab Beg, Malîk Qumîhî, Zahir Faryâbî, Khâqânî Masîhî, Khusrau, Nazîrî, Muhammad Sûfî, 'Imâd Faqîh, Fasîhî, Shaykh Abû Sa'îd, Furqatî, Shifâ'î This is followed by a series of Tarkîb bands by Tufaylî Gilânî

IV foll 18^b-22^a رساله در طبع آثار, Risalah Dar Qal' 1 Âsâr A treatise on colours, the ways and methods of removing stains, colours, etc., from cloths, etc., by Mahmûd bin Mas'ûd ut Tabîb محمود بن مسعود الطیب

Beginning —

شکر حق را که آب رحمت او
محو آثار حرم و عصیان کرد

The treatise consists of fifty chapters of very short extent In the preface forty nine are enumerated

V foll 24^a-43^a A long series of Tarkîb bands with some Qit'ahs, Masnawîs, Gazals Mu'ammâs and satires The chief contributors are Anisî Shâmlû, 'Ismat Bukhârî, 'Urfî Shîrâzî, Kamâl ud Dîn Ismâ'il, 'Alî Naqî of Kamrah, Hakîm Shifâ'î, Zuhûrî, Khâqânî, Futûhî, Anwarî, Asîr ud Dîn Akhsîkatî, Amîr Mu'izzî, Radî Nîshâpurî, Sanâ'î, Adîb Sâbir, Kamâl ud Dîn 'Abd ur Razzâq, Sîrâj ud Dîn, Qâdî Hamîd ud Dîn, 'Imâdî, 'Alî Shatranjî Zayn ud-Dîn Qudsî, Muhammad Samâk, 'Alî Shâh, Nâsîr Khusrau, Shams ul Ma'âlî, Daqîqî, Shahîd Balkhî

VI foll 45^b-47^b نان و حلوا The well known poem on the ascetic life by Bahâ ud Dîn 'Âmulî See No 291

Beginning —

اما بعد حمد الله على افعاله *

The above is followed by a few poems of Kamâl Isfahânî, 'Abd ul Wâsî' Jabalî, Muhammad Tâlib Âmulî, 'Alî Naqî, Salmân, etc. This section ends with a letter from Khâqânî to Jalâl ud Dîn Rûmî and the latter's reply

VII.

foll. 68^b-70^a

An account of Rafi' ud-Dîn Shâh Abû Turâb's pilgrimage to Mecca. He was sent there by Akbar, and brought with him the sacred stone bearing the foot impression of the Prophet.

Author Faydî فیضی.

Beginning:—

قدم قلم در طى مسائک محامد البی کوتاه است الخ *

The author says that in A.H. 986=A.D. 1560 Abû Turâb was sent to Mecca by Akbar at the head of a large number of pilgrims. On his return he brought with him a stone containing the foot impression of the Prophet, which was received by the Emperor with great honour. According to the chronogram خیر الاقدام given at the end of the treatise, Abû Turâb returned with the stone in A.H. 987=A.D. 1561.

VIII.

foll. 76^a-77^b

Arabic

(رسالة تصوف)

An Arabic treatise on Sûfism based on the works of Shaykh Najm ud-Dîn Kubrâ, Aḥmad ul-Makkî and others.

Beginning:—

والاعتصام بكرمه العميم قال الشيخ الذاسک السالك المعارف الخ *

The treatise is followed by some sayings of Plato and other eminent persons.

IX.

foll. 85^b-86^b

(رسالة استخارة)

(RİŞÂLAH-I ISTIKHÂRAH)

A treatise on stichomancy taken from باب الاستخارة بالمصحف of Abî Tâ'ûs ul-Husayn's work.

Beginning:—

الحمد لله رب العالمين بدانکه این ذکر است نقل از
ابن طائوس الحسینی فی باب الاستخارة بالمصحف الخ *

X

foll 87^a-89^a

(تذکرۃ ائمه)

(TADKIRAH-I A'IMMAH)

Short biographical notices of the Prophet, and the twelve Imâms, divided into thirteen *Lam'ah*

Beginning at once with the first *Lam'ah*, relating to the life of the Prophet —

بسم سرورش محمد بن عبد الله بن عبد المطلب بن هاشم الحج *

XI

foll 91^a-93^l

(رسالۃ لدات)

(RISÂLAH-I LADDÂT)

A collection of short homilies by Mu'in ud Dîn Sultân Husayn Astarabâdî معین الدین سلطان حسن استر آبادی

Beginning —

بوی رسالتی بخمیس الانوار (sic) باب العشق ادام الله احرامه

و ان مشتملست بر هفتصد لدت الحج *

It would appear from the opening line that the work contains five *Bab*, and that the first *Bâb*, on 'Love', consists of seven hundred لدت The present treatise contains only the first *Bab*

XII

foll 93^b-96^b

رسالۃ حظیات

RISÂLAH-I HAZẒIYÂT

Another treatise consisting of similar homilies

Author Sâdiqî Beg Afshâr صادق بیگ افشار

Beginning —

با رب ر سخیلمای هوس درزم دار

در حرف هوا ر لطف مہجورم دار

In the beginning the author says that he wrote this treatise at the request of his friends, dividing it into four فصل and five hundred حظ

The treatise is followed by some poems of Qâdî Nûr Işfahânî, Faydî, Auḥadî, Jâmî, Shifâ'î, 'Alî Naqî, Gâzi Qalandar, Ḥasan Dihlawî, Âsafî, Khusrau, Naẓîrî, Mas'ûd Işfahânî, Faṣîḥî, Niẓâmâ-i Shîrâzî, Figânî, etc.

XIII.

. foll. 100^b-160^a

('رقعات)

(RUQA'ÂT)

A very interesting collection of letters of great historical importance with some useful prose pieces. The following are important:—

1. fol. 100^b. کتابتی که کاتب الحروف طفیلی گیلانی در تتبع کتابتی نوشته که منشیان دیوان اعلی اعلاه الله تعالی در جواب کتابت پادشاه هندوستان جلال الدین اکبر ترقیم نموده بوده اند *
2. fol. 101^a. کتابتی که ایضاً طفیلی بنواب مستطاب صدر الاسلام و المسلمین بعد از رجوع از ممالک روم ارسال گردانیده *
3. fol. 101^b. رقعۀ که ایضاً طفیلی بنواب حسین خان حاکم کوهدم نوشته *
4. fol. 102^a. بحاکم مارندران جنت نشان میر ابو القاسم مرحوم نوشته بوده هو ایضاً *
5. fol. 102^b. ایضاً کاتب الحروف طفیلی بقاضی صفی نوشته
6. fol. 102^b. و من علیه ایضاً
7. fol. 103^a. و منه ایضاً
8. fol. 103^a. کتابتی که جهت یکی از اقوان خود بکشور هندوستان ارسال گردانیده فی الاشتیاق *
9. fol. 106^b. سواد فتح نامه ایست که شهر بخارا را سلطان الب ارسلان سلجوقی نوشته است *
10. fol. 107^b. این هم بشارتیهست که بجهت فتح قلعه خجند نوشته
11. fol. 108^b. سواد منشریهست که سلطان ارسلان خطۀ جند را بفرزند خود سلطان جلال الدین ملکشاہ تفویض نموده *

12. fol. 111^a. مثال سلطان سنجر بملک روم
13. fol. 111^b. سواد عرضه که خواجه نظام الملک سلطان جلال الدین
ملکشاه سلجوقی نوشته *
14. fol. 111^b. جواب که پادشاه اسلام پناه در جواب خواجه نوشته
15. fol. 112^a. سواد کتابتی که بادشاه صاحبقران امیر تیمور گورگان
نوبت اول بقیصر روم نوشته وقتی که قیصر
از ظهیر الدین حاکم ارزنجان که مطیع امیر تیمور
بود خراج میطلبید و نسبت امیر تیمور حکایات
گستخانه میگفت *
16. fol. 112^a. سواد مکتوبی که حضرت صاحبقران امیر تیمور گورگان
پادشاه مصر نوشته *
17. fol. 113^a. صورت پروانچه پادشاه سعید شاهرخ پادشاه
18. fol. 113^b. سواد مکتوب نواب سلطان حسین میرزا بایقرا که در
جواب کتابت نواب جنت مکانی شاه اسماعیل
ماضی نوشته *
19. fol. 114^a. سواد پروانه که نواب جنت مکانی شاه اسماعیل ماضی
بنواب خان احمد ماضی مرحوم نوشته *
20. fol. 114^b. کتابتی که جنت مکانی امیر علیکیاء حاکم لاهجان در
جواب حکم حضرت صاحبقران امیر تیمور گورگان
نوشته *
21. fol. 115^a. کتب هارون الرشید الی فصل بن یحیی
22. fol. 115^b. کتابتی که اعلیحضرت سلطان سلیمان خان خواندگار
روم بنواب جمجاه فردوس مکانی شاه طهماسب
حسین نوشته *
23. fol. 116^a. ایضاً کتابتی که سلطان سلیمان قیصر روم پادشاه
مرحوم شاه طهماسب نوشته *
24. fol. 116^a. سواد مکتوبی که جلال الدین شاه شجاع در حال
وفات بحضرت صاحبقران امیر تیمور نوشته *
25. fol. 117^a. سواد منشوری که نواب جنت مکان شاه طهماسب
بنواب سلطان مراد خان پادشاه روم بجهت تعزیه
پدرش سلطان سلیم خان نوشته بمسوده عبدی
بیک *

26. fol. 119^a. سواد مکتوبی که نواب محمد همایون پادشاه هندوستان
بنواب جنت مکان شاه طهماسب حسینی نوشته
بتاریخ سنه ۹۵۱ *
27. fol. 119^a. سواد منشوری که نواب جنت مکان شاه طهماسب
بعید خان ازبک نوشته *
28. fol. 119^b. سواد مکتوب عبید ازبک که بعجت نواب غفران پناه
شاه طهماسب حسینی نوشته بود *
29. fol. 122^a. این سواد کتابتی است که اسکندر پاشا وزیر اعظم
اعلیحضرت سلطان سلیمان در جواب کتابت ارکان
دولت نواب فردوس مکانی علین آشیانی شاه
طهماسب حسینی نوشته *
30. fol. 122^b. کتابتی که سلطان حسین میرزا بایقرا بملا عبد
الرحمان الجاسمی نوشته *
31. fol. 123^a. ایضاً کتابتی که پادشاه مذکور بملاي مشار الیه
نوشته *
32. fol. 123^b. سواد پروانچه نواب جنت مکان شاه طهماسب حسینی
که بخواجه امیر بیگ مهر نوشته *
33. fol. 124^a. جواب که خواجه امیر بیگ مهر نوشته
34. fol. 124^b. سواد کتابتی که خواجه رشید الدین وزیر غازان خان
بولد ارجمند خود نوشته *
35. fol. 125^b. سواد کتابتی که حضرت خواجه رشید بعضرت
مولانا صدر الدین محمد ترکه نوشته در باب
کتابی که مولانا معظم الیه باسم حضرت خواجه
مشار الیه تصنیف نموده بود *
36. fol. 126^a. سواد مکتوبی که نواب غفران پناه شاه اسماعیل ثانی
بعضرت محمد حکیم میرزا برادر نواب جمجاء
جلال الدین محمد اکبر بادشاه غازی نوشته *
37. fol. 126^b. سواد منشوری که نواب غفران پناه سلطان محمد
پادشاه در جواب عریضه سیادت پناه مرحومی
شاه فتح الله که از هند فرستاده بود نوشته *
38. fol. 127^a. سواد کتابتی که نواب مغفرت و مرحمت پناه خان
احمد حسینی در جواب عریضه علماء زیدیه
نوشته *

- 39 fol 128^a سواد عربصه که منیر حلیل گوکه بنواب حان احمد
مرحوم نوشته *
- 40 fol 128^a حواب عربصه که بنواب معقرب پناه نوشته اند
- 41 fol 128^b کنانی که بنواب مرحوم معقور حان احمد بمنورا
کامران مرحوم نوشته *
- 42 fol 129^b سواد عربصه داشت که بنواب معقرب پناه حان احمد
بنواب کامران اشرف اعلی شاه عباس حسینی
نوشته *
- 43 fol 130^a سواد معقور ملک سلطان محمد رسمداری که بنواب
معقرب پناه حان احمد نوشته بود در باب
فرزندان سلطان ابو سعید *
- 44 fol 130^b حواب بنواب حان احمد مرحوم که ملک سلطان محمد
رسمداری نوشته *
- 45 fol 131^b نقل فرمان حلال الدین محمد اکبر بادشاه عاری که
نکاحخان نوشته بادشاه شیخ ابو الفصل منشی
الممالک هندوستان *
- 46 fol 132^b نقل کنایت حلال الدین محمد اکبر بادشاه عاری
به منوچهر بنگ بجزیر آصف حان *
- 47 fol 134^a سواد مکتوب که بادشاه هند حلال الدین و الدینا
محمد اکبر بادشاه بنواب همانین شاه عباس
الحسینی نوشته *
- 48 fol 136 سواد کنانی که بنواب کامران شاه عباس حسینی
بنواب همانین حلال الدین اکبر بادشاه فرساده *
- 49 fol 138 سواد کنانی که بنواب مسطاب کامران شاه سلیم
پادشاه ممالک هندوستان بنواب همانین اشرف
ادیس اعلی شاه عباس الحسینی نوشته بخط
حود *
- 50 fol 138^b صورت کنایت بنواب کامران همانین شاه عباس که
در باب معرفت سلطان مراد حان و بهجت
خلوس بنواب سلطان محمد حان خواندگار روم
مصحوب دوالعقار حان فرساده *
- 51 fol 140^a حواب کنایت که دوالعقار حان از جانب بادشاه روم
نوادشاه عالم پناه شاه عباس الحسینی آورده *

52. fol. 144^b. سواد دستور العمل نواب مرحومی خان احمد که
بجهت استاد محمد مومن عودی نوشته *
53. fol. 144^b. سواد پروانچه که نواب جنت مکانی شاه اسماعیل
ثانی بنواب مغفوری خان احمد خان گیلانی
در قلعه قهقهه بوده نوشته بوده است *
54. fol. 145^a. سواد کتابتی که نواب کامیاب شاه عباس الحسینی
بعضرت مراد پاشای سردار که وزیر اعظم است
نوشته *
55. fol. 145^b. تهنیت جلوس سلطنت نواب کامیاب شاه سلیم که
نواب همایون شاه عباس حسینی نوشته *
56. fol. 147^b. صورت کتابتی که نواب اعلی بنواب شاه سلیم ارسال
داشت *

XIV.

foll. 153^b–154^b

(منتخب از لوامع الاشراق دوانی)

(MUNTAKHAB AZ LAWÂMI' UL
ASHRÂQ-I DAWÂNÎ)

Extracts from the concluding portion of Muḥammad bin As'ad Dawânî's famous book on ethics *لواع الاشراق في مكارم الاخلاق*, commonly known as *اخلاق جلالی*.

Beginning:—

در بعضی لواحق حکیم محقق و فیلسوف مدقق نصیر الملة و الدین
محمد الطوسی که اکثر لوامع از پرتو اشراق انوار فواید اوست النخ *

The author, better known as Jalâl ud-Dîn Dawânî, was born at Dawân, in Kâzarûn, A.H. 830=A.D. 1426. His father Sa'd ud-Dîn As'ad was a man of great learning and held the post of Qâdî. Jalâl ud-Dîn enjoys the reputation of having been the greatest philosopher of his time. He died in A.H. 908=A.D. 1502.

The Akhlâq-i Jalâlî was written at the request of Sultân Khâlîl, the eldest son of Hasan Beg Bahâdur Khân, the founder of the Âq-Quyunnû dynasty, died in A.H. 882=A.D. 1477.

The entire work, divided into an introduction and three *Lam'ah*, was printed in Calcutta, A.D. 1810 and at the Nawal Kishore Press,

A H 1283 An English translation by W F Thompson was published under the title of "Practical Philosophy of the Muhammadan People", London, 1839

For further particulars of the work and the author see Rieu n p 442, Habīb us Siyar, vol m, juz 4, p 111 etc

XV

fol 153^a-160^a

رقعات

RUQA'ÂT

Another collection of letters, the following of, which are interesting —

- (1) Ma awiyah's letter to Alī and the latter's reply fol 155^a
- (2) Sayyid Muhammad Nur Bakḥsh's letter to Shah Rukh, fol 155^b
- (3) Shaykh ul Islam Ahmad i Jam's letter to Shah Sanjar Saljūqī fol 156^b
- (4) Qadī Mir Husayn Yazdī's letter to Shaykh Lahijī, fol 157^a
- (5) Muhammad Baqir Damād's letter to Mulla Mustafa fol 158^b
- (6) Another to Mulla Abd Ullah Shustarī, fol 158^b

XVI

fol 163^a 227^b

This section, the most extensive one, contains a very large collection of interesting poems by ancient and modern poets The prominent contributors are —

Wahshī, fol 163^a-165^b

Urfī fol 166^a-166^b

Amir Mu'izzī fol 167^a

Farīd ud Dīn 'Attār, fol 168^a

Kamal ud Dīn Isma'īl Isfahānī fol 169^a-171^b, 185^b-186^a

Nasr Ullah Gaznawī, fol 171^b

Amir Baha ud Dīn Margīnānī fol 174^a

Mujir ud Dīn Baylaqānī, fol 175^a

Sa'd Kufī fol 179^a

Qasim Tirmidī, fol 177^a-178^a

Sana'ī fol 182^b-184^b

Khaqānī fol 184^b-185^a, 201^a-204^b

Nasir Khusrau fol 185^a

Sûzanî Samarqandî, fol. 185^b.

Auḥad ud-Dîn Kirmânî, foll. 186^a–188^a.

Salmân, foll. 190^b–191^a.

Sa'dî, foll. 194^a–194^b.

Nizâmî, foll. 199^b–200^a.

Wâlihî, Malik Qummî, Ḥâtîm, Qâḍî Nûr, Fayḍî, Abû Sa'îd, fol. 226^a.

‘Urfî, Ibn-i Yamîn, Abû Turâb Beg. Mullâ Shikîbî, Ġiyâṣâ-i Marwî, Hâshimî, Fiğânî, Waḥshî, Aşîr Akhsîkatî, etc. etc., foll. 226^b–227^b.

The name of the scribe, given at the bottom of fol. 227^b, is نور الدين محمد اللاهجي.

XVII.

foll. 232^a–233^a

قصیده مصنوع

QAŞÎDAH-I MAŞNÛ'

A highly artificial Qaşîdah مصنوع full of poetical subtleties.

Author: Muḥammad bin Muḥammad, popularly called Jamâl ud-Dîn Samarqandî محمد بن محمد معروف بجمال الدين سمرقندي.

Beginning:—

چنین گوید محمد بن محمد معروف بجمال الدين سمرقندي

..... که چون ایزد جلالت قدرته و علت کلمته الخ *

In the preface the author tells us that after acquiring a vast knowledge of prosody, he, in order to commemorate his name, wrote an artificial Qaşîdah, dedicating it to his patron Tâj ud-Dîn Muṭahhar bin Tâhir.

In the following lines the author fully explains all the peculiarities of the Qaşîdah:—

..... قصیده گفتم در بحر مجتث مجنون موشح چنانکه

بیست و دو بحر ازوی بیرون آید پانزده وضع تازیان و هفت وضع پارسیان
از هر بحر یک بیت دربروی بیاردم و این نوع نیک غریب است و کس
نگفته است و همچنین کس نخواهد گفت و چون مجلس عالی ولی
النعم تاج الدین مطهر بن طاهر که بهمه انواع کمالات موصوف است و در
حق بنده اکرامی و انعامی از روی لطف بی حد و اندازه می فرماید

و تَلَطَّف و تَعَهَّد و اَجَب می بیند خواستم که این صیدۀ بَاقِی وی آراسته
تر گردد بمدح او پرداختم و چنان ساختم که از میان مصراعهای اول و
آخر این بیست و دو بیت میخیزد که نمودار بیست و دو بحر است یک
مصراع از مصراعهای اول و یک مصراع از مصراعهای آخر مصراع اول
از مصراعهای اول صیدۀ میخیزد و مصراع دوم از مصراعهای دوم و آن
مصراعها را هر دو یک قایده مَرَدَف کردم و دایرهها ساختم و صورت متحرک
و ساکن را از بیرون دایره بر خط دایره پیدا کردم حرف متحرک را یکی
ها کردم چنین که حرف ساکن را یکی الف کردم چنین آ تا بر خواندۀ
معلوم شود و شش دایره صورت کردم بعد که بیست و دو بحر از وی
برحیث و یک آن بود که از متحرک چون بحری بر انگیزی آنرا بمائی
و ازان متحرک دیگر آغاز کنی این را یک دایره خوانند و ازان متحرک
که بحر برخیزد بیرون دایره بر پیوست آن متحرک ارکان آن بحر پیدا
کردم و اِز اندرون آن دایره بر پیوست همان متحرک نام آن بحر بنفوشتم
و آن ارکان که مهمل است پیدا کردم و مهمل از بحر آن دارد که فرع آن
از بحری بود که پیش از وی برخاسته بود و از پس هر دایره این بیتها که در
صیدۀ گفتم که پیش ازین یاد کرده شد بر پیوست آن نامهای بحر بیاوردم
و آنچه سالم بود دیدم کردم و آنچه مرا حَف و معلول بود پیدا آوردم تا
این صیدۀ را هر که بخواند پیش ازین معلوم کرده باشد و بیرون آورده بود -
دوائر شش بود *

The six circles, referred to above, are as follows —

and مشتبهه (5) متعقده (4) محتله (3) مزلله (2) محتله (1)
(6) مشتبهه رائده.

The Qasidah begins thus on fol. 232^b

ایا بهار سمن بر نگار حور صور الخ *

The above is followed by some short prose pieces containing moral sayings and anecdotes.

XVIII.

foll. 252^a – 260^a

رسالہای سعدی

RISÂLAHÂ-I SA'DÎ

The Risâlahs of Sa'dî:—

(1) Fol. 252^a رسالہ خواجہ شمس الدین محمد صاحب دیوان. See No. 91—III.(2) Fol. 252^b سوال مولانا سعد الدین خطیری از شیخ سعدی. See No. 91—IV.(3) Fol. 253^a رسالہ سلطان اعظم اباقا خان. See No. 91—VI.(4) Fol. 254^b مجلس پنجگانه or the five *Majlis*. See No. 91—II.First *Majlis* on fol. 254^b; second on fol. 255^b; third on fol. 256^b; fourth on fol. 257^a; fifth on fol. 258^b.

XIX.

foll. 263^b – 268^b

مکتوبات ابو الفتح

MAKTÛBÂT-I ABUL FATH

A collection of Abul Fath's letters.

Beginning:—

چهار باغ دنیا را حضرت حق سبحانه و تعالی چنانکه باید و
شاید انعم *

Hakîm Masîh ud-Dîn Abul Fath, son of 'Abd ur-Razzâq Gilânî, was an Amîr of great distinction.

In consequence of the disturbance in A.H. 974=A.D. 1566, when Gilân fell into the hands of Shâh Tahmâsp, and its governor Ahmad Khân was sent to the prison, Abul Fath, with his two brothers Hakîm Humâm and Hakîm Nûr ud-Dîn came to India. All three brothers received high posts under the emperor Akbar. Subsequently Abul Fath, who possessed exceptional merits, rose to high distinction. He died in A.H. 997=A.D. 1588. See Ma'âşir ul Umarâ, fol. 96^a.

The first of these letters is from Âşaf Khân to Abul Fath, fol. 263^b. The remaining letters are all from Abul Fath to the following persons:—

In reply to Âşaf Khân's letter, fol. 263^b.

To 'Azîz Khân Kokah, fol. 264^a.

To Husayn Şanâ'î, fol. 264^a.

To his brother Hakīm Humâm, foll 264^a, 266^a, 267^a, 268^a.

To Wazîr, foll 265^a, 265^b.

To Khân Khanân, fol. 266^a.

foll 269^a—270^a

(رسالة عبد الله انصاري)

(RISÂLÂH-I 'ÂBD ULLAH ANSÂRÎ)

A treatise containing moral sayings and sûfic aphorisms

Author 'Abd Ullah Ansârî عد الله انصاري

Beginning —

الحمد لله رب العالمين اما بعد بدانکه اول چیزی که بر سالک

واحب است اعتقاد بر امامان و اولاد ایشانست *

It is doubtful if the author is identical with 'Abd Ullah Ansârî, better known as Pîr i Harât (d. A. H. 481 = A. D. 1088), who has been repeatedly mentioned in this Catalogue See Nos 933, 1572, 1611, 1686

The present treatise, to which the author does not assign any title, consists of short sentences relating to moral, religious, and spiritual instruction

It is to be observed that these sayings were subsequently collected by some of the author's followers In the middle of the treatise, fol 269^b, we read thus

“These are the sayings of Khwâjah 'Abd Ullah Ansârî” اس سخنهای حواجه عد الله انصاریست Again, at the end of the treatise, we find the following statement

“It is related that the ruler of Harat once told the Shaykh thus . . .”

XXI

foll 270^a—270^b

سوال و جواب دل و جان

SUWÂL WA JAWÂB-I DIL WA JAN

Another treatise of similar contents This treatise, like the preceding, contains the sayings of 'Abd Ullah Ansârî, collected most probably by one of his followers, as will be seen from the opening lines of the treatise

الحمد لله رب العالمين چنين گوید مولف اين رساله نديم
 حضرت باری خواجه عبد الله انصاري قدس سره که دل از جان پرسید الخ *
 . رسالهٔ سوال و جواب دل و جان .
 At the end the treatise is called

XXII.

fol. 270^b – 277^a

کنز السالکین

KANZ US-SÂLIKÎN

An ethico-mystical work containing moral precepts and spiritual instruction, intermixed with copious verses and poems, ascribed to
 ‘Abd Ullah Anṣârî عبد الله انصاري .

Beginning:—

حمد ببيد الہي را و ثنای بيعد پادشاهي را کہ برداشت از
 ديدهٔ دلِبا الخ *

The present treatise differs from the work of the same name mentioned in the Bûhâr Lib. Cat., vol. i, No. 165 and the A.S.B. Lib. Cat., Nos. 1158-1159. It is smaller in extent, and does not contain the anecdotes and many other things found in those copies. It seems probable that the A.S.B. and the Bûhâr Lib. copies are later redactions in an amplified form, and due to a later person. Moreover the chapters of the present treatise differ, both in number and substance, from those copies.

Unlike the A.S.B. and the Bûhâr Library copies, which contain 25 chapters or *Faṣl*, our copy comprises the following six *Bâb*:—

<i>Bâb</i> I, fol. 271 ^a .	باب اول در مقالات عقل و عشق *
<i>Bâb</i> II, fol. 272 ^a .	باب دوم در مباحثهٔ شب و روز *
<i>Bâb</i> III, fol. 274 ^a .	باب سوم در بيان قضا و قدر *
<i>Bâb</i> IV, fol. 275 ^a .	باب چهارم در عنایت رحمن با انسان *
<i>Bâb</i> V, fol. 275 ^a .	باب پنجم در حق درويشان مجازي و حقيقي *
<i>Bâb</i> VI, fol. 275 ^b .	باب ششم در غرور جواني *

The title of the work appears thus on fol. 271^a.

نام اين کرديم کنز السالکين زانکه سالک را بود رشدی ازین

Again, in the colophon:

باتمام رسید رساله کفر السالکین خواجه عبد الله انصاري عليه الرحمة *

XXIII.

fol. 277^a – 278^a

Another treatise of the same nature and similar contents. The similarity of the contents shows that the author of this tract and of the preceding is one and the same person, but neither the title of the work nor the name of the author is given anywhere.

It is intermixed with copious Rubâ'is.

Beginning:—

ای جنبش این طارم نه طاق از تو ری غلغلۀ در همه آفاق از تو
دردیست نهان در دل عشاق از تو سوزیست درون جان مشتاق از تو

XXIV.

fol. 278^b – 279^a

قلندر نامه

QALANDAR NÂMAH

Another mystical treatise, by Anṣârî.

Beginning:—

سپاس و ستایش مر خداوندی را که آفریدگار زمین و زمانست
و گوینده دل و جان النح *

The treatise, which is of a thoroughly mystical tendency, is written in the form of a story of a Qalandar whom the author happened to meet one day. The work is intermixed with copious poems in which the author adopts the *takhalluṣ* انصاري.

XXV.

fol. 279^a – 280^b

معجبت نامه

MAḤABBAT NÂMAH

* A mystical tract.

Author: 'Abd Ullah bin Jâbir ul-Anṣârî: عبد الله بن جابر الانصاري.

Beginning:—

الحمد على نعمائه و الصلوة على خير خلقه محمد وآله قال
الشيخ الإمام عبد الله بن جابر الأنصاري رحمه الله عليه انچه عبادت
و اشارتست از تفرقه و حكايت است الخ *

It seems probable that this tract as well as the preceding ones are due to the authorship of one جابر الانصاري who seems to be quite different from the Pir-i Harât.

Twenty-seven *Bâb*, into which the treatise is said to be divided, are enumerated at the beginning. Of these the first seven only are extant here. They are very short:—

باب الذكر (5) باب البكاء (4) باب الطلب (3) باب الشوق (2) باب المحبت (1) are on fol. 280^a.

(6) باب العتاب and (7) باب المسامرة on fol. 281^a.

The last three folios of the MS. contain some illustrations of the Persian school.

Written in different hands.

Not dated; 18th century.

Two seals, bearing the inscription سلام قول من رب الرحيم, but without any date, are found at the beginning and end of the copy.

The title-page contains a seal, dated A.H. 1277. It is only partly legible:—

..... الدولة منشي محمد عليخان *

No. 1996

fol. 590; lines (centre col.) 15; margl. col. 13; size $12 \times 7\frac{3}{4}$; $9\frac{3}{4} \times 6$.

مجموعه عاشقين

MAJMU'AH-I 'ÂSHIQÎN

A very interesting collection of a large number of choice poems exclusively devoted to the praise of 'Alî and the other Imâms, selected from the works of ancient and modern poets, by Sayyid Raushan 'Alî Kirmânî سيد روشن علي کرمانی.

Beginning:—

بعد حمد بیحد و سپاس بیحد حضرت حق سبحانه پاک
دین سبجنجل سینده صاحبان حق الیقین الخ *

The prominent contributors are —

Mirzâ Muhammad Husayn, fol 1^b (margin)

Kâshifî, fol 8^a

Qâsim Anwâr, fol 22^a, 319^b

Mir Faqîr Ullah, *takhallus* Sâbit, fol 22^b

Bitâbî, fol 23^a

Jalâl Asîr, fol 23^a, 26^b, 200^b, 212^b, 216^a, 221^b, 222^b, 223^b, 269^b.

Shâh Naqir 'Ali Fitratî, fol 25^b

Mu'min, fol 26^a, 112^b, 221^b

Zârî, fol 26^b

Shams i Tabriz, fol 29^b, 128^a, 128^b, 129^a, 129^b, 143^a, 263^b, 273^b.

Maulanâ Rum, fol 31^b, 129^b, 132^a, 133^a, 202^b, 204^a, 239^a, 239^b,
256^b, 263^b, 264^a, 264^b

Hafiz Shîrâzî, fol 32^b, 52^a, 220^a, 231^a, 274^a

Rukn i 'Âlam Multânî, fol 33^b

Gulâm Sarwar, fol 35^a

Bâqir Dâmâd, fol 37^a—111^b, 134^a

Kashfî, fol 40^a, 154^a (margin)

Ibn i Hasan, fol 40^b

Shams i Kâshî, fol 41^a

Nâsir Khusrau, fol 42^a, 107^b

Ahmad Jâmî, fol 43^a, 125^b, 126^b, 241^b

Shâh Barbar, fol 43^a, 155^b (margin)

Nizâm ud Din Astarâbâdî, fol 44^a

Farîd ud Din 'Attâr, fol 47^b, 53^b, 110^b, 180^a, 218^b, 221^a, 227^b,
256^b

Fâdil Hindî, fol 49^a

Barqî, fol 49^b, 416^b

Muhtasham, fol 50^b, 194^a (margin)

Ni'mat Ullah Walî, fol 51^a, 131^b, 271^a, 273^b (margin), 278^b

Salhî, fol 54^a, 62^a, 77^b, 101^b, 159^b, 173^a

Kamâl ibn Gayâs, fol 67^a

Miskîn, fol 72^a, 115^b, 119^b

Futûhî, fol 82^a

Anwarî, fol 83^a, 135^b

Firâqî, fol 84^b

Afchankî, fol 86^a, 208^b

Qibtî, fol 88^a

Ibn i Husâm, fol 91^a, 148^a, 188^a (margin), 197^a, 206^a.

Shauqî, fol 92^b

'Abd ul 'Alî, fol 94^a, 189^a

Mullâ Murshîd, fol 107^a (margin)

- Majdûb, foll. 110^a, 131^a.
 Afṣah, fol. 111^a.
 ‘Alī Nâsir Shâhâbâdî, fol. 111^a.
 Figânî, foll. 113^a, 139^a.
 Kâshî, foll. 113^a (margin), 133^b.
 Hâshim, foll. 114^a, 264^a (margin).
 Şâ’ib, foll. 116^b, 117^b, 210^b (margin), 279^b.
 Jâmî, fol. 116^b.
 Nakhat, foll. 121^a, 145^b, 154^a.
 Sa’dî, fol. 122^a.
 Abul Mafâkhir Râzî, fol. 123^a (margin).
 Sa’âdat, fol. 125^a.
 Kâtibî, fol. 127^a (margin), 140^b, 304^a (margin).
 Firdausî, foll. 127^b, 186^b (margin).
 Nizâm Jurjânî, foll. 130^b (margin), 135^a (margin).
 Nâsir ‘Alî, fol. 132^a.
 ‘Auĵî, fol. 132^b.
 Rashîdî, fol. 133^b.
 Sâhilî, fol. 137^b.
 Nasîmî, foll. 138^a (margin), 293^a.
 Bâyezîd Bistâmî, foll. 138^b, 144^b, 220^b.
 Nusrat, fol. 142^a.
 Tayyibâ, fol. 144^b.
 Adâ’î, fol. 144^b (margin).
 Muflis, fol. 147^a.
 Umîdî, fol. 151^b (margin).
 Ibn-i Yamîn, fol. 156^a.
 Shifâ’î, fol. 157^b.
 Nûr Bahâ’î, fol. 168^a (margin).
 Khâqânî, fol. 168^b.
 Luţfî, fol. 170^a.
 Âdarî, fol. 170^a (margin).
 Farqî, fol. 175^a.
 Hamzah Kûchak, foll. 177^a, 196^a.
 Salîm, Muḥammad Qulî, fol. 180^a (margin).
 Sanâ’î, foll. 180^b, 265^b.
 Shâpûr, Âqâ, fol. 183^a.
 Shams-i Kirmânî, fol. 194^a.
 Nişârî, fol. 200^b (margin).
 ‘Alî Hijâzî, fol. 211^a.
 ‘Urfî, foll. 214^b, 219^a, 251^b (margin), 283^b.
 Afsarî, fol. 224^a (margin).

- Tufaylî, fol. 224^b (margin)
 Bîbâ Jâbir, fol. 226ⁱ
 Husaynî, fol. 233^a.
 Kamâl ı Târasî, foll. 234^b, (margin), 305^b.
 Jâmi, foll. 238^b, 278^b (margin).
 Ramadânî, fol. 242^a.
 Khâls, foll. 242^b, 317^a
 Tâhîr Dîkanî, fol. 247^a.
 Tûsî, foll. 252^b, 467ⁱ.
 Jaudat, fol. 255^b
 Khâlîl (Dakânî), fol. 257^a
 Qa'im Kirmânî, fol. 259ⁱ.
 Badî' ud Dîn Shâh Madâr, fol. 261^b.
 'Abd ur-Rahîm, fol. 266^a.
 Mas'udî, fol. 268^b
 'Ishratî, foll. 277^a, 336ⁱ.
 Azîz, fol. 280^a.
 Nasîr, foll. 280^b, 281^b
 Nîzâm ud Dîn, fol. 282^a
 Wâhîhî, fol. 285^a
 Samî, fol. 287^b
 Hâjî Murtadâ Qulî, fol. 289^a (margin)
 Wahdat, foll. 293^b, 313ⁱ.
 Nuzhat, fol. 297^b
 'Alî Khwârazmî, fol. 301^b (margin)
 Gamî, fol. 304^a
 Uwâys ı Qîran, fol. 310^b
 Khusrâu, fol. 311^a
 Hindî, fol. 312^b
 Gîyâs, fol. 320^a
 'Ajîz, fol. 320^b
 Dâ'î, fol. 322^b (margin)
 Barhaman Kashmîrî, fol. 323^a
 Hadî, fol. 364^b
 Yûsuf 'Alî, fol. 328^a
 Shaykh Gulâm Muhyî ud Dîn, *takhallus* Raf'at, fol. 342^a.
 Bayram Khân, fol. 380^a
 Dânishmand Khân *takhallus* 'Alî, fol. 384^a
 Wahshî, fol. 391^a (margin)
 Tâj ud Dîn, fol. 393ⁱ
 Qudsî, fol. 395^a
 Nisbatî, fol. 396^b

Tuğrâ, fol. 400^a.
 Auji, fol. 433^b.
 Shânî Taklû, fol. 241^b (margin).
 Ġizâlî, fol. 444^b (margin).
 Saqqâ, fol. 445^b.
 Mujrim, fol. 456^b.
 Sa'id, fol. 457^a.
 Hakîm Ruknâ, fol. 460^b.
 'Abbâd, fol. 467^a.
 Mirzâ Kâfi, fol. 473^a.
 Zuhûrî, fol. 475^b (margin).
 Sa'd ud-Dîn, fol. 476^b.
 Tâlib Âmfî, fol. 489^a (margin).
 Muḥammad Fâdil, fol. 489^a.
 Faydî, fol. 492^a.
 Damîrî, fol. 527^a.
 Munawwar, fol. 533^a.
 Mîr Hâj, fol. 534^b.
 Şanâ'î, fol. 536^b.
 Radî, fol. 553^b (margin).
 Mukhlisî, fol. 553^b.
 Amîrî, fol. 561^b.
 Ma'nî Khân takhalluṣ İjâd, fol. 564^b.
 Hâtîfî, fol. 565^a.
 Bîkhwud, fol. 572^b.
 Mirzâ Muḥammad Rafî', fol. 574^a.
 Âtashî, fol. 583^a.
 Shâh Ismâ'îl, fol. 587^b.

The above list is interesting inasmuch as it reveals the names of a large number of poets who seem to be otherwise unknown.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1997

fol. 132, lines 17, size 11 × 7, 7½ × 4

بیان محمود

BAYÂN-I MAHMÛD

A very interesting copy of a very large number of detached verses, collected by the prince Mirzâ Mahmud bin Fath 'Alî Shâh Qâjâr of Persia, from the works of his contemporaries

Beginning with a preface —

بیان محمود در ستایش حدادد محمود سبحانہ علی التحدید
و الحدود الخ *

According to *Majma' ul Fusaha*, vol 1, p 56, Mahmûd Qajâr was the fourteenth (but according to Rieu, Supt No 70, fifteenth) son of Fath 'Alî Shâh Qajar, and was born in A H 1214 = A D 1799. In his father's lifetime he was made the governor of Nahawand. He was well versed in poetry, and wrote a *Tadkirah* of the contemporary poets, entitled *سعد المحمود* (see Rieu, Supt No 122) a work containing notices of forty eight sons of Fath 'Alî Shâh with specimens of their poetry, entitled *گلش محمود* (see Rieu, Supt No 121), and a history of the reign of Fath 'Alî Shâh, entitled *تاریخ ماحضرات* (see Rieu, Supt No 70).

In the preface Mahmûd says that it was after the completion of the *سعد المحمود* that he thought of collecting verses of his contemporaries. The preface ends with a *Qit'ah* in praise of the king and the work, and is followed by short biographical sketches of the poets from whom selections are made. The names of these poets are arranged in alphabetical order. The date of completion of the work, given in several places, is A H 1240 = A D 1824. Mahmûd gives a short account of his own life on fol 14^a, where he says that he completed the work at Bag 1 Shâh in Nahawand towards the close of the said year.

The arrangement of the verses collected is that verses of the same *radif* are divided into twenty eight *Bâb*, each containing a number of verses beginning with the same letter of the alphabet. The name of the author is noted by the side of each verse in the margin.

* A copy of the work is noticed in Rieu, Supt No 377

Written in fair Nasta'liq within gold and coloured borders with an illuminated head-piece and a sumptuously decorated double-page 'Unwân.

In the colophon, dated 9 Shawwâl, A.H. 1260, the scribe محمد ابراهيم شيرازي says that he wrote this copy by the order of his royal patron (name not given), under the patronage of Mir Husayn.

The name of the scribe's royal patron, for the insertion of whose name a space has been left blank, is most probably Mirzâ Maḥmûd Qājār, the author of the work.

A note on the title-page says that the MS. once belonged to the library of Munshî Muḥammad Ṣafdar 'Alî Khân.

No. 1998

foll. 169; size 8 × 5 : 6½ × 4

بیاض

BAYÂD

An exceedingly valuable and interesting copy of a Persian album containing choice poems by men of different classes, viz., saints, theologians, kings and nobles, ancient and modern poets, etc., etc.

The Bayâd is divided into six *Faṣl*, each containing a collection of poems by a particular class of people, as follows:—

I. foll. 1^a–43^a. Poems by saints:

فصل اول در ذکر اشعار مشایخ *

The prominent contributors are:—

ابو سعید ابو الخير and ابو الحسن خرقانی, fol. 1^a; 'Abd Ullah Anṣārî and Sanâ'î, fol. 3^a; Sayf ud-Dîn Bâkharzî and Majd ud-Dîn Baġdâdî, fol. 7^a; Sa'd ud-Dîn Ḥamawî and 'Aṭṭâr, fol. 7^b; Mawlawî-i Ma' nawî, fol. 15^a; 'Irâqî, fol. 20^b; Auḥad ud-Dîn Kirmânî, Auḥadî Marâġî, fol. 21^b; Nâṣir Khusrâu 'Alawî, fol. 23^b; Najm ud-Dîn Dâyah, Afḍaḷ Kâshî, fol. 24^a; 'Alâ ud-Daulah Simnânî, 'Izz ud-Dîn Maḥmûd Kâshî, Najm ud-Dîn Kubrâ, fol. 24^b; Sayyid 'Alî Hamadânî, Mîr Jamâl Ardîstânî, Quṭb ud-Dîn Abul Faḍl, Raḍî ud-Dîn 'Alî Lâlâ, Najm ud-Dîn Zarkûb, Abû Dar Bûzajânî, fol. 25^a; 'Ayn ul-Qudât Hamadânî, Bâbâ Kamâl Jandî, Qâsim Anwâr, fol. 25^b; Shaykh Aḥmad Ġazâlî, Maġribî, fol. 27^a; Sa'dî, fol. 27^b; Ḥâfiz, fol. 30^b;

Siḥabī Astarābādī, fol. 38^a, *Imām Nūr Baḡhājī*, *Amīr Husaynī Sādāt*, *Amīr Khusrāu*, fol. 40^a.

II. foll 46^a–59^b. Poems by theologians ('Ulamā)

فصل دوم در ذکر اشعار علما *

Abū Nasr Fārābī, *Abū 'Alī Sinā*, fol 46^a, *Nasīr ud-Dīn Tūsī*, *Sayyid Sharīf 'Allāmah*, fol 47^a, *Jalāl ud Dīn Muhammad Dawānī*, *Mīr Husayn Mayḡhūdī*, fol 47^b, *Khayyām* (*Rubā'īs*), fol 48^a, *Jāmī*, fol 51^a, *Sharaf ud-Dīn 'Alī Yazdī*, *'Abd ul Khāliq Karah Rūdī*, *Husayn Ardabīlī*, *Afdal ud-Dīn Muhammad Tarkah Isfahānī*, *Bāqir Dāmād*, with the *taḡhallus Aṣhrāq*, fol 55^b, *Bahā ud Dīn Muhammad 'Āmulī*, fol 56^a, *Mullā Hasan 'Alī*, son of *'Abd Ullah Shūstarī*, *'Abd ur Razzāq Fayyād*, *Muḥsin Kāshānī*, *Hasan 'Alī Yazdī*, fol 58^a, *Āqā Husayn Khwānsārī*, *Muhammad Rafī' Wā'iz*, fol 58^b, *'Alī Ridā Tajallī*, *Masīhā Kāshānī*, *taḡhallus Sāhibī*, fol 59^a, *Mirzā Bāqir Qādī Zādah*, *Mīr Ja'far Mashḡhadī*, fol 59^b

III foll 63^a–78^b Poems by kings, in seven *Fīrqaḥ*

فصل سوم در ذکر اشعار سلاطین و عیوۃ متصمن بر هفت فرقه *

Fīrqaḥ I Safawī kings —

Shāh Ismā'il Safawī, *Tahmāsp*, *Sām Mirzā*, fol 63^a, *Sultān Muhammad Mirzā*, *taḡhallus Murādī*, *Ibrāhīm Mirzā Jāhī*, fol 63^b, *Ismā'il Mirzā*, *Shāh Ismā'il II*, *Mustafā Mirzā*, son of *Sultān Alī Mirzā*, *Shāh 'Abbās*, *Shāh Safī*, *'Abbās II*, fol 64^a, *Rustum Mirzā taḡhallus Ridā'i*, fol 64^b

Fīrqaḥ II. Kings of Gilān —

Kārkyā Sultān Husayn, *Kārkyā Khān Ahmad Khān*, son of *Sultān Husayn*, *Jamshīd Khān*, fol 64^b

Fīrqaḥ III Timurides —

Bābur, fol 64^b, *Humāyūn*, *Akbar*, *Jāhāngīr*, fol 65^a, *Mirzā Abū Bakr bin Mirzā Jūkī*, *'Askarī Mirzā*, *Mirzā Kāmran*, *Mirzā Hindāl*, *Sultān Khālīl*, *Ulug Beg*, *Bāqarā Mirzā*, fol 65^b, *Sultān Husayn Mirzā's* mother, *Abul Muḥsin Mirzā*, son of *Sultān Husayn Mirzā*, *Badī' uz Zamān Mirzā*, *Shāh 'Arab Mirzā*, *Muhammad Mu'min Mirzā*, *Abul Qāsim Bābar*, son of *Bāsanqar Mirzā*, fol 66^a, *Bāsanqar Mirzā*, son of *Shāh Rukh*, *Bāsanqar bin Sultān Mahmūd*, *Mirzā Ibrāhīm*, son of *Mirzā Sulaymān*, fol 66^b.

Fīrqaḥ IV Kings of the Deccan —

Fīrūz Shāh Bahmanī, *Sultān Ahmad*, *Nizām Bādshāh*, fol 66^b.

Firqah V. Ancient and modern kings in general :—

Maḥmūd Ġaznawî, fol. 66^b; 'Alâ ud-Dîn Atsiz Saljûqî, Muḥammad Yahyâ, ruler of Shirwân, Qâbûs Washamgîr, Fîrûz Shâh of Dihlî, Shâh Shujâ' Muẓaffarî, Sultân Ya'qûb, son of Ḥasan Beg, 'Abd Ullah Khân Ūzbak, 'Abd ul-'Azîz Khân, Ibrâhîm Khân bin Muḥammad Khân Lârî, Ḥasan Beg Uġlî, fol. 67^a; Imâm Qulî Khân, 'Iwad Ġâzî Sultân (*sic.*), Malik Shams ud-Dîn Kurt, Lâlâ Khâtûn Kirmânî, fol. 67^b.

Firqah VI. Poems by those who trace their descent from the Safawîs through Nâdir :—

Mirzâ Sanjar Ni'mat Ullâhî, Mirzâ Dâ'ûd, Mirzâ Jalâl Asîr Shahrastânî, fol. 67^b; Mirzâ Fâḍil Shâh Nawâz Khân, Mirzâ Ja'far Râhib, fol. 69^a.

Firqah VII. Wazîrs, nobles, etc. :—

Amîr Nizâm ud-Dîn 'Alî Shîr, fol. 69^a; Amîr Shaykh Nizâm ud-Dîn Aḥmad takhalluṣ Suhaylî, Âyatî an Amîr of Sultân Ḥusayn Mirzâ, Sharaf Jahân Qazwînî, fol. 69^b; 'Abd ul-Bâqî Ni'mat Ullâhî, Mîr Muḥammad Yûsuf Khulqî, Mîr Taqî ud-Dîn Muḥammad, Mirzâ Sulaymân Wazîr, Shams ud-Dîn Muḥammad Fahmî, Khwâjah Jalâl ud-Dîn Amîr Beg, Muḥammad Khân I'timâd ud-Daulah, Shihâb ud-Dîn 'Abd Ullah Marwârîd, fol. 70^a; Ġiyâṣ ud-Dîn Bitikjî, Jalâl ud-Dîn Ḥasan Shahrastânî, 'Alâ ud-Dîn Khalîfah of Sultân, Mirzâ Mahdî I'timâd ud-Daulah, I'timâd ud-Daulah Mirzâ Tâhir Wahîd, fol. 70^b; Ḥakîm Abul Fath, fol. 71^b; Bîram Khân, 'Abd ur-Raḥîm Khânkhânân, fol. 72^a; Ja'far Âṣaf Khân, fol. 72^b; 'Alî Qulî Khân takhalluṣ Sultân, Ṣadr Jahân-i Akbarî, Nawwâb Qâsim Khân, Zafar Khân Aḥsan, 'Inâyat Khân Âshnâ, Bâqîr Khân Najm-i Ṣânî, fol. 73^a; Mahâbat Khân Zamânah Beg Jahângîr Shâhî, Khân Zamân Amânî, Ḥasan Khân Shâmlû, Murtaḍâ Qulî Sultân Shâmlû Najaf Qulî Beg, 'Abbâs Qulî Khân Shâmlû, Ḥakîm Ṣadr ud-Dîn Muḥammad, entitled Masîḥ uz-Zamân, fol. 73^b; Sa'd ud-Dîn Muḥammad Râqîm (Wazîr of Khurâsân), Mîr Jumlah Shahrastânî, Mu'izz Fîtrat, Ḥakîm Ḥâdiq (son of Ḥakîm Himâm), fol. 74^a; Ni'mat Khân 'Âlî, fol. 74^b; Nuṣrat-Ullah Khân Niṣâr, Shaykh Ḥusayn Shuhrat, Imtiyâz Khân Khâlîṣ, fol. 75^a.

IV. foll. 79^a–92^b. Ancient poets.

فصل چهارم در ذکر اشعار استادان متقدم *

This section comprises poems by a large number of ancient poets, such as Khâqânî, Farîd Kâtib. Firdausî, Asadî, Anwarî, Mu'izzî, Rashîd-i Waṭwât, Talḥah Marwazî, Shams-i Tabasî, Arzaqî, Mukhtârî

Aṣīr-i Akhsikati, Aṣīr-i Aumânî, Zahir ud-Din Shufrawah, 'Unsurî, Farrukhî, Hinzilah Bâdgîsî, 'Abd ul-Wâsî Jabalî, Nizâmî, Jamâl ud-Din 'Abd ur-Razzâq, Kamâl Isfahânî, Bundâr Râzî, Zahir Fâryâbî, Hasan Gaznawî, Najib Jarbâdaqâhî, Majd-i Hamgar, Salmân, Khwâjû, etc.

V. fol. 93^a-139^b. Modern poets :

• • • • • فصل پنجم در ذکر اشعار شعراى متاخرين *

*The most prominent contributors are —

Ahli Shîrâzî, Âsafî, Damîrî, Wahshî, Nasîbî, Zuhûrî, 'Alî Naqî of Kamrah, Kâtîbî, Hîlâlî, Ahli Khurâsânî, Tâlib Âmulî, Hâtûfî, Şanâ'î, Umîdî, Ilâhî Hamadânî, Gazâlî Maṣḥhadî, Faydî, Ruknâ 1 Masîh, Muhammad Qulî Salîm, Qudî, Tâlib Kalîm, Nizâm Dast 1 Gayb Shîrâzî, Sa'îd Ashraf, Muhammad Sûfî, Fasîhî, Mir Najât, Nâẓım Harawî, Zulâlî, Ganî Kashmîrî, etc.

VI. fol. 141^a-169^a. Other ancient and modern poets :

• • • • • فصل ششم در ذکر اشعار سلف و خلف *

The names of the poets are arranged in alphabetical order. The first name is حواحه امربگ نظري and the last, ممر بحى كاشي.

Written in ordinary Indian Ta'liq.

Not dated, 19th century.

A note on the title page by a former owner, dated Katik, 1229 l'asli, says that the MS. was purchased at Jaunpûr for rupee one and annas fourteen only.

No. 1999

fol. 163, size 10×5½, 7¾×4¼.

(بياض)

(BAYÂD)

A Persian anthology containing selections from the following poetical works —

I. fol. 2^a-3^b. معراج الحجال Mir'âj ul-Khayâl, by 'Alî Ridâ Tajallî, see Nos. 1094, x, 1100, xu, etc., beginning as usual —

• • • • • در سرم ديگر همای عشق يار *

There is a lacuna after fol. 3^b and a good deal is wanting.

II. foll. 4^a–9^a. غزلیات تجلی Gazals by the same Tajallî, arranged in alphabetical order; beginning:—

همی سایه سرو چمن جود تو قدھا النخ *

III. fol. 9^b. شهر آشوب امیر خسرو Shahr Âshûb-i Amîr Khusrâu; beginning:—

بقال پسر که راحت جان آمد *

IV. fol. 10^a. مستزاد کمال خجند Mustazâd by Kamâl-i Khujand; beginning:—

ای ریخته سودای تو خون دل ما را النخ *

V. fol. 11^a. A prose piece by Mirzâ Muḥammad Yûsuf Naghat; beginning:—

بر صفحه مقصود کشم کلک بیان را النخ *

VI. Selections from the Kulliyât of Tâlib-i Kalîm, foll. 13^a–35^a; beginning with a Maṣnawî:—

چو اقبال از نظام الملک برگشت النخ *

VII. Selections from the Dîwân of Raḍî Artîmânî, foll. 35^a–36^a; beginning:—

آنچنان داد عشق جوش مرا النخ *

VIII. Selections from the Dîwân of Fayḍî, foll. 36^a–40^a; beginning:—

خسرو عشقیم و دل گلگون عالم کرد ما النخ *

IX. Selections from the Dîwân of Mirzâ Raḍî Dâniş, foll. 40^a–40^b; beginning:—

کجاست باده که از رشک گلشن آرائی النخ *

X. Selections from the Dîwân of Mullâ Tarzî, foll. 41^a–43^b; beginning:—

آنکه هستید هر دو عالم را

XI. Selections from the Dîwân of Tâhir Wahîd, foll. 44^a–69^a; beginning:—

چنان کز سنگ و آهن آتش سوزان شود پیدا النخ *

XII. Selections from the Dîwân of Sâ'ib, foll. 71^a–76^a; beginning:—

یا رب از عرفان مرا پیمانه ... النخ *

XIII * دیوان فغانی Extracts from the *Diwan* of Baba Fīḡanī, foll 76^a-78^b, beginning —

ای سر نامه نام تو عقل گره کشای را اله *

XIV * دیوان وحشی بردی Selections from the *Diwan* of Wahshī Yazdī, foll 78^b-81^b, beginning —

راندی ر نظر جسم دلا دند ما را اله *

XV * دیوان طالب آملی Selections from the *Diwan* of Talīb Amulī, foll 81^b-86^a, beginning —

بایما نکته می سجد بمدام ربانش را اله *

XVI * دیوان انصاف دیوان میلاں بگ Selections from the *Diwan* of Quplān Beg, foll 86^a-87^a, beginning —

راں عارض شکفته در افک دقاف را اله *

XVII * رباعیات سیاحی Selections from the *Rubā'is* of Sihabī, foll 87^a-93^a, beginning —

ای آنکه طرب دوستی حوسب ترا اله *

XVIII * مثنوی A *Maṣnawī*, foll 94^a-99^a beginning —

ده ار عصه که با ده سر میروم اله *

XIX. * ساقی نامه قاسم Saqī Namah by Mirza Qasīm, foll 99^a-100^b, beginning —

دلا تا یکی بیدوائی کشم اله *

XX * ساقی نامه هلالی Saqī Namah by Mulla Hilālī, foll 100^b-101^a, beginning —

حوش آدم که در برمگاه السب اله *

XXI * ساقی نامه زکی همادانی Sâqī Namah by Zakī Hamadānī, foll 101^a-102^b, beginning —

دلا تا یکی می می لاله گون اله *

XXII * دیوان مفید Selections from the *Diwan* of Mufīd, foll 104^a-104^b, beginning —

ده تنها ادش اشک ار دلم در شانه میگیرد اله *

XXIII. * دیوان تجلی Extracts from Tajallī's *Diwan*, foll 104^b-105^b, beginning —

پربشال روزگارم طره محبوب میداد

نلی حال پربشالرا پربشال حوب میداد

XXIV. رباعیات و غزلیات قدسی Some Rubâ'is and Gazals by Qudsî, foll. 105^b–117^b; beginning:—

نصل دی و من همنفس شیون خویش الن *

XXV. دیوان شانی Selections from the Diwân of Shâhî Taklû, foll. 117^b–124ⁿ; beginning:—

صوت غم دل مصیبت آرد الن *

XXVI. سبع سیاره Sab' Sayyârah. The seven Maṣnawîs by Zuḥlî. See No. 282. Each Maṣnawî is introduced by a short preface:—

(1) شعلۀ دیدار, fol. 127ⁿ. See No. 282—II.

(2) حسن گلو سوز, fol. 132^b. See No. 282—III.

(3) آذر و سمندر, fol. 140^b. See No. 282—IV.

(4) ذرّۀ و خورشید, fol. 146ⁿ. See No. 282—VI.

(5) سلیمان نامه, fol. 148^b. See No. 282—VII.

(6) میخانه, fol. 152^b. See No. 282—V.

(7) محمود و ایاز, fol. 162ⁿ. See No. 282—I.

The Maṣnawî ایاز و محمود, the last here, is wanting. Only the preface is given.

The copy, written in ordinary Ta'liq, is dated A.H. 1082 in several places.

No. 2000

foll. 233; size 11½ × 6½; 10½ × 5.

بیاض

BAYÂD

A scrap-book containing miscellaneous notes and copious short extracts from the prose and poetical works of ancient and modern authors.

I. foll. 1^a–20^a. Maxims and moral sayings extracted from the writings and sayings of scholars, saints, philosophers, kings, and eminent persons.

Beginning with selections from the eighth chapter of Sa'dî's Gulistan:

نصایح حضرت شیخ سعدی شیرازی علیه الرحمہ در آداب صحبت

و حکمت - مال از بهر آسایش عمر است الن *

II. foll. 21^a-31^a A collection of anecdotes, moral and witty sayings

III. foll 33^a-10^b نزهة الأرواح Nuzhat ul Arwâh

A fragment of a Sûfic treatise on the doctrine of the soul, the mystic life, etc.

The tract opens abruptly thus —

وقتی قصد حمام کردم صورتی دیدم باقامت تمام نقش کرده اند الخ *

The name of the author is not given anywhere. The work seems to be different from the well known Sûfic tract نزهة الأرواح by Husayn bin 'Alim, noticed under Nos 1353-1355. Among the numerous verses quoted by the author we find one by Hafiz on fol 34^a

IV foll 41^a-96^a. Historical accounts relating to the Prophet, Fatimah, the Imâms, the Ka'bah, etc etc, extracted from Nigristan (fol 41^a), Ma'arij un Nubûwat (fol 78^a), and other works

Beginning —

در ذکر حاتم الانبیا ... سب شورش دیدم و سب اسب الخ *

V foll 97^a-105^b رسالة قاصد Risâlah ı Qâfivah A treatise on rhyme, without the author's name, beginning —

حمد بیکد و ثنای بیکد مر صاعی را که زبان حمیع زبان اوزان

زبان الخ *

VI foll 109^a-109^b. Three versified مصاحات, beginning of the first —

الهی باعزل آن پنج تن الخ *

VII foll 110^a-139^b A collection of fables and anecdotes relating to kings, nobles and other eminent persons

VIII foll 141^a-145^b نکات بیدل Nik'ât ı Bıdıl The Nik'ât of Mirzâ Bıdıl, beginning —

اگه منکر بدوت نه الخ *

IX foll 147^a-156^b A treatise on the prerogatives of 'Alı based on several works, beginning —

زوری امام برحق وصی مطلق حصرت علی الخ *

XI foll 157^a-180^b Legendary accounts connected with prophets and some ancient saints

XII foll 184^a-203^b خلاصه الإحلاص Khulâsat ul Ikhlâs A theological tract on the creation of the universe, Adam, the Prophet,

mankind, the soul, etc. etc., extracted from the work خلاصة الاخلاص ; beginning:—

فتح اول در بیان آنچه که ابتدای آفرینش عالم تا خلق آدم النخ *

XIII. foll. 204^a. محاربة خندق Mahâribah-i Khandaq. An account of the battle of Khandaq; beginning:—

چون عساکر مخالفان بر اهل اسلام النخ *

The above is followed by some Hadîṣ, etc.

XIV. foll. 208^a–211^a. مناجات عبد الله انصارى Munâjât-i ‘Abd Ullah Anṣârî. The well-known prayer of Khwâjah ‘Abd Ullah Anṣârî.

Beginning:—

ای ز دردت بیدلانرا بوی درمان آمده النخ *

The above is followed by some prose pieces of things of little consequence, such as about the good and evil days of the month, some recipes, etc. etc.

Written in Nîm Shikastah within coloured borders.

Not dated; 19th century.

A seal, faintly reading فردوس علي خان بهادر, is found at the beginning and end of the copy.

No. 2001

foll. 108; size $7\frac{1}{4} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 3$.

بیاض دلکش

BAYÂD-I DILKASH

An interesting collection of a large number of verses from the compositions of ancient and modern poets, compiled by Yâr Muḥammad Qalandar یار محمد قلندر.

Beginning with a preface:—

سخن پیچ زبان نیست بهتر از توحید
یکیست گفتن و نا گفتنش بگفت و شنید

Yâr Muḥammad Qalandar has already been mentioned in connection with his work دستور الانشا. See No. 883.

In the preface Yâr Muḥammad says that several poets of great

distinction had written poems and Maṣnawīs describing Beloveds, but none had ever directed attention to the description of Lovers. He therefore collected these verses from the writings of the great poets, dividing them into two sections, the first giving verses descriptive of Lovers and the second (fol 161^a) of Beloveds. Each section consists of eight *Fasl*.

The title of the work, *بای دلکش*, expresses the date of compilation, A H 1187 = A D 1753.

The *Bayad* is followed by miscellaneous short prose pieces relating to Divination and the various ways of taking an omen, occupying foll 78^b-108^b.

Written in ordinary *Ta'liq*

Not dated, 19th century

No. 2002

fol 24, lines 11, size $8\frac{1}{2} \times 5\frac{1}{2}$, $5\frac{1}{2} \times 2\frac{1}{2}$

(هرلیات)

(HAZLIYÂT)

A collection of humorous poems by ancient and modern poets. Beginning with a poem by *Shifa'i* —

بعد از من بر سر آمد که ر بقرب حنک الح *

Other contributors are *Mu'jizā*, fol 2^b, *Ni'mat Khân 'Alī*, fol 3^b, *Sa'dī*, fol 5^a, *Anwarī*, fol 5^b. Foll 7^b-12^a *تالاعه* The *Fal Namah* of *Ja'far Zatlī*, the most humoristic poet of Hindustān, *Nuzhat*, foll 12^b-13^b *ملا کوبی* fol 14^a.

The MS ends with a glossary of the Turkish, Persian, Arabic, and Hindi words used in the work, occupying foll 15^b-24^a.

Written in beautiful *Nasta'liq* within illuminated borders

Not dated, 19th century

No. 2003

fol. 111 ; size $9\frac{1}{4} \times 6$; $8 \times 5\frac{1}{4}$.

(بَيَاضُ)

(BAYÂD)

An anthology containing poetical extracts from the works of ancient and modern poets. Their names are arranged in alphabetical order.

The first name is افضل الدين ميرک .

The copy breaks off in the middle of the letter ن with the name of مولانا ليکي صفهاني .

Written in ordinary Ta'liq.

Not dated ; 19th century.

Presented to the Library by Asad 'Ali Qidwâ'i, 1-6-25.

No. 2004

fol. 4 ; size $18\frac{1}{4} \times 11\frac{1}{2}$; 11×7 .

An album of eight miniatures in modern Indian style.

No. 2005

fol. 6 ; size $12 \times 8\frac{3}{4}$.

An album of ten Indian miniatures in ten sheets fastened together so as to form a continuous strip. Some of these bear the following names :—

1. خواجه احرار و ملا عبد الرحمان جامي , fol. 1^b.
2. مرزا کوچک , fol. 4^b.
3. نواب اعظم خان بهادر رضوی والد ماجد نواب مصلح خان بهادر , fol. 5^a.

No. 2006

fol 40, lines 21, size $14\frac{3}{4} \times 10\frac{1}{2}$, 11×8 .

مرقع مرید خان

MURAQQA'-I MURÎD KHÂN

A specimen of fine penmanship by Murîd Khân

• Muhammad Sâdiq Tabâtabâ'î, entitled Murîd Khân معبد صادق محمد، who belonged to a noble Sayyid family, was an Amîr of Muhammad Shah's time (A H 1131-1161=A D. 1718-1748). He was an eminent calligrapher of his time and was well versed in Shikastah, Ta'liq, Şuls, etc., particularly in the last-named one, which he could write in several forms, and which, it is said, he learnt from Akbarî 'Alî and Dirayat Khân, the sons of Kifâyat Khân. See Tadhkirah 1 Khwushnawisân, p 107

The present copy of the Muraqqa', consisting of extracts, mostly from the Tabaqât 1 Akbarî, is written in Shikastah, and is dated at the end 5 Ramadân, A H 1150. The scribe signs his name at the bottom of most of the folios.

The signature "Gore Ouseley" appears on the top of fol 1^b